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ABSTRACT

Eight papers from a two-day workshop to help librarians answer patrons' questions about China are summarized. Topics include women and child care in China, trends in the arts, China as seen in United States government documents, book publishing in China, building a Chinese resource collection, and teaching about China. The attached kit of materials includes bibliographies on the martial arts, cooking, drama-music-dance, medicine and health, the Chinese in California, visiting China, and women in China. (SK)

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CHINA

WORKSHOP

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BARC

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Kit Materials

The Asian-American Experience (reprinted from *Synergy* #41) by Judy Yung and Vivian Kobayashi, SFPL
Body and Soul, or, Putting it together with Kung Fu and T'ai Chi Ch'uan - compiled by Sandra Drissen, BARC
China and the Chinese; some sources - compiled by Peggy O'Donnell, BARC
China Today; some background books - compiled by Peggy O'Donnell, BARC
Cooking in Chinese - compiled by Carol Coon, BARC
Drama/Music/Dance in China - compiled by Sue Critchfield, BARC
Medicine and Health in China Today - compiled by Pat Stewart, BARC
Recommended Books about China; a bibliography for libraries - courtesy Bay Area China Education Project (BAYCEP)
Selected Annotated Bibliography of the Chinese in California - compiled by William Heintz, BARC
Selected Government Publications about People's Republic of China - compiled by Gil McNamee, BARC
Visiting China - compiled by Johanna Goldschmid, BARC
Women in China; bibliography - compiled by Judy Merin, College of Alameda and New College of California

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THE BAY AREA REFERENCE CENTER
presents
a workshop on

CHINA 中国

The program will explore new developments in China. Several of the speakers have recently visited the area and will report on their experiences there.

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Lurie Room, 1st Floor, San Francisco Public Library
Larkin at McAllister, San Francisco, California
June 19 & 20, 1974

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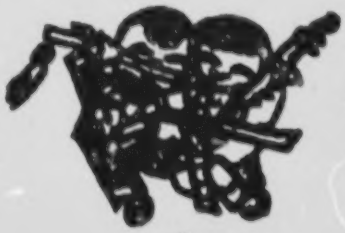
Wednesday, June 19

9:15--9:30	Registration
9:30--9:45	Introduction - Peggy O'Donnell, Workshop Coordinator, BARC
9:45-10:30	Keeping Up with the Growing Interest in China - Judy Yung, Associate Editor, East West, the Chinese American Journal
10:30-10:40	Break
10:40-11:40	Women and Child Care in China - Judy Merin, Instructor in Chinese History and Women's Studies, College of Alameda and New College of California
11:40-12:15	"Eight or Nine in the Morning" - Film.
12:15--1:45	Lunch
1:45--2:45	Recent Trends in the Arts in China - William Wu, National Endowment Fellow
2:45--3:15	China as Seen in Federal Government Documents - Gil McNamee, Director BARC

Thursday, June 20

9:15--9:30	Registration
9:30--9:45	Introduction - Peggy O'Donnell, Workshop Coordinator, BARC
9:45-10:30	A Report on Book Publishing in China - Raymond Tang, Director, East Asian Library, University of California, Berkeley
10:30-10:40	Break
10:40-11:40	Building a Chinese Resource Collection - Stella Chan, Librarian, Chinatown Branch, SFPL: Johanna Goldschmid and Peggy O'Donnell, BARC
11:40-12:15	"Great Treasurehouse" - Film.
12:15--2:00	Lunch
2:00--3:15	Teaching about Chine - Richard Doner, Bay Area China Education Project



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SUMMARY

The workshop on China featured several media displays as well as some outside speakers. The program, which was held in June, was attended by 147 people.

Highlights included a description of book publishing and library service by Raymond Tang, the Librarian of the East Asian Library at Berkeley; a slide presentation on the changing focus in the arts in today's China by William Wu; and a survey of the present role of women and the family by Judy Merin. Ms. Merin's talk, which was accompanied by slides, also included information on education and social conditions. All three speakers had recently visited China.

A portion of the program was devoted to the needs of the Asian-American library population. Judy Yung and Stella Chan, past and present librarians of SFPL's Chinatown Branch, reported on their experiences in this area. The BARC staff was represented by Johanna Goldschmid and Peggy O'Donnell who described other resources available on China, and Gil McNamee who surveyed the role of the U.S. Government vis a vis China. Finally, Rick Doner of the Bay Area China Education Project outlined his organization's unique approach in training educators to teach about China. In addition, several films were shown that explored U.S. attitudes towards China, and conditions there today.

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INTRODUCTION

Peggy O'Donnell

Welcome to our program. What we tried to do is not only cover what is happening in China today, although that was the main focus of our program, but just generally books and items that may be of interest both to Chinese-Americans in this country and Americans interested in what's happening in China generally. Well, anybody who's read about China knows that it's fantastically large and impossible to cover briefly, but we hope to highlight a few of these trends and issues for you today.

To start off our program this morning we have with us Judy Yung who until just a few months ago was a librarian here at San Francisco Public Library. She was a librarian at Chinatown Branch. She's now decided to try a new career as a journalist, and she's with the community Chinese-American paper here in San Francisco, *East/West*, and she's going to start off our program this morning. Judy.

KEEPING UP WITH THE GROWING INTEREST IN CHINA

Judy Yung

On a current basis I'm Associate Editor of *East/West* Newspaper, so maybe I could just mention that so you'll know what perspective I'm taking in talking about keeping up with the interest in China today. The newspaper comes out weekly, and this is what it looks like. This is the Chinese section. We have 2 sections. It's a bilingual paper. Half of it's in Chinese, and the other half is in English. The paper does not aim to be a pro China or a pro Nationalist Taiwan paper. What we try to do is talk about community issues of interest to the Chinese-American community. We do have articles on China, as well as on Nationalist China. We feel that some of the disagreements in the Chinese community about China versus Taiwan have divided the community and caused a lot of conflicts. That question should be settled between China and Taiwan, not in Chinatown. So our main focus is to talk about community issues.

I was at the Chinatown Branch Library for about 3 years prior to going to work for *East/West*. One of the things that happened while I was at Chinatown Branch was President Nixon's visit to China. I felt at that time that that was the high point as far as the relations between the United States and China. The interest that came from this visit, the whole recognition that was accorded to a quarter of mankind, China, as well as the Chinese-Americans here - it's just fantastic. It's probably a totally political and diplomatic move, but the effect on the people in the community here, as far as their attention, and their understanding, and their desire to understand so many people also I thought was fantastic.

At the library, the kind of interest that we got caused us to look at the collection we had, and thinking about what we could provide. I think one of the things the library has to do is keep a couple steps ahead of the current interests in your communities. After Nixon came back, all of a sudden there was this fantastic interest in China, not only in the country and people there, but also in all things Chinese. Many of the demands for material was made by students. We were also just getting a lot of people interested in the subject of China, and this included non-Chinese as well as Chinese people. I think the effect on the community, on the Chinese in America was also fantastic. All of a sudden the community felt proud, and they wanted to know as much as they could about their own background, about this country that they had totally ignored for so long.

People wanted to get books on the history of China, books on travel to China, things like art, cooking, the languages, religion, philosophy, medicine, acupuncture. These were things that we were prepared to answer. These things were in our collection. But then you get into other areas, such as "Well, we want to know about women and child care." The Women's Liberation Movement was going here, so they wanted to know about the experience in China. They wanted to know about education, literature and sports. These are the kinds of things that we had not been keeping on top of, so these were topics that we had to start buying books at a very rapid pace.

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We got down to subjects that were totally impossible for us to handle at the time. Kids came in from school and said, "The teacher wants us to do something on the wild life in China today; where are the materials on that?" Or they said, "We have to do this map like we do for any other country, showing the key products, agriculture, climate." There was not at that time an atlas out. The world atlases had not had complete sections on China. It was just a vacuum.

People wanted to know all about minorities in China, or the prison system, or panda bears. These are the kinds of things we just couldn't handle. On common subjects we had some material, but not enough to satisfy the demand - things like Chinese music, the social life and customs, holidays, family relationships. They wanted this for ancient China as well as China today, like society in the 18th or 19th century as compared to now. Other kinds of subjects were costume, folk dancing, games such as Mah Jong, theater and opera, mythology and astrology from the cultural aspect, kung fu. These are the kinds of requests we couldn't satisfy, and probably if we had been ahead of it, if we had known that this was coming, we could have tried to buy materials and prepared for this interest, but the other difficulty was that there was so little available at that time.

Outside of just China, the other kinds of demands we were getting at that time was the interest in Asian-American studies, Chinese-American studies, the history of the Chinese in America, the Chinese-American community today. Part of that, I think, just came from the whole Third World Movement and the ethnic studies movement in schools. But again, I think the visit to China also sparked interest in this area. Beyond that, we got questions like, "Do you have anything on the Chinese community in Puerto Rico?" Also on the Chinese in Southeast Asia or in South Africa. And books just weren't being published in these areas.

We concentrated on beefing up our collection in this area. We had a basic collection to start with, and I think that really helped. We just started buying a lot of books on China. There was a time lag problem. The publishing world was just starting to get into the publication of these books, and it takes forever to order a book and get it on the shelf. There was a problem of a flooded market. Then suddenly there was so much being produced. People were coming back from China and writing about what they saw in China. Many people were duplicating the material, but the demand was so great that I guess the publishing world just got saturated. That meant that we had to be very selective about what we bought, because of limitations of budget as well as the amount of material that was available. Just in terms of periodical articles after Nixon's visit, every magazine covered China after that. So if we didn't have it in book form, and people did want to read about it right there and then, we at least could refer them to those periodical articles. Then we really beefed up our vertical file. We just clipped as much as we could from newspapers, and we had a lot of pamphlets.

In terms of audio-visual materials, we really built up our Chinese musical and language records collection. Through the film collection at SFPL, we had a series of film previews in the Chinatown Branch Library. We would look at films for 2 days, 8 hours a day, because there were that many films coming out at that time. A lot of them were repeats, so we did a lot of film previewing and bought a lot of films, some of which you'll be seeing today and tomorrow. It was very hard to decide which films to buy, because of limited budget and because we wanted to get the best films possible.

In terms of programs, in addition to films, we had speakers. One of the organizations that's listed on one of your bibliographies is U.S. China and Friendship, a good source to contact if you want to invite speakers for lectures or slide talks. They could recommend or provide you with speakers for programs. We did programs, and this is another way to inform people and give them the information they want.

We also discovered the resources in the Bay Area so that we could at least refer the people onto other agencies or organizations. U.S. China Friendship is one. Then in the Bay Area there are a number of libraries that have very good Chinese collections, such as UC Berkeley and Stanford. In SFPL a lot of questions were always referred to Chinatown Branch when I was there, and it's probably still happening. So it's good to know that there is a library that does have a small special collection on China and the Chinese community.

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Then, of course, there are a number of bookstores, and this is one way you can keep on top of what is coming out, because a lot of the publications are coming from the presses that don't get reviewed in library media. So one way we kept up with it was to visit bookstores like China Books and Periodicals on 24th Street in San Francisco, as well as Everybody's Bookstore which is right in Chinatown - just to see what they had on the shelves and what was moving at that time.

I want to emphasize again that the library can play a very important role, as was shown in this case, in promoting a kind of racial understanding as well as a national understanding, in having materials available for people, not only when the interest is there, but just as a part of your basic collection, to provide for people to accurately know more about another part of the world and another people. That's so important, and certainly libraries have to keep up with the interest. It's China right now. Tomorrow it will be something else, but we should have the material to provide for them.

Ms. O'Donnell - Thank you, Judy. Before we begin the second speech this morning, I have just heard about a new organization that I wasn't familiar with, and I thought it might be interesting to many of you. It's the Chinese Librarians Association. It's just getting organized, and they're still recruiting members. The Association would like to be able to exchange opinions and professional viewpoints, and promote and advance social relations. They will sponsor lectures and provide relevant research information for other cultural groups, associations and societies. They hope to establish rapport with the other neighborhood Chinese associations.

As Judy Yung mentioned, there is such an interest in the role of women in China today and how that relates to children and the family generally, that I felt we should devote a portion of the workshop to it. I thought it would be particularly useful if we had someone who had had a chance to view the situation in China speak to us today, and I'm very happy that Judy Merin could join us. She's a teacher. Her particular field is Chinese history. She speaks Chinese, and she has a special interest in the women's movement. A year ago she and her husband did go to China. While she was there, her particular focus was on the women's role. She'll be talking to us briefly, and then she has slides to show us. Judy.

WOMEN AND CHILD CARE IN CHINA

Judy Merin

I was in China for a month last year, and a month is really too short a period of time to get an in-depth view of the role of women in China, but I've been studying the history of the Women's Liberation Movement, so I think I might be able to provide you with some insights and certainly a good number of pictures that will give you at least a more concrete idea of what women are doing in China today.

When the Chinese women talk about themselves, the most important thing they bring out is how far they've come, and if you look at the traditional position of women in China, you can see that they've come a very long way. I'd just like to read you a poem which I think illustrates very well the traditional attitude towards women in China. It says:

How sad it is to be a woman.
Nothing on earth is held so cheap.
Boys stand leaning at the door,
Like gods fallen out of heaven,
Their hearts braced before oceans,
The wind and dust of a thousand miles.
No one is glad when a girl is born.
By her the family sets no store.

There's another old saying by Confucius. He said, "The woman with no talents is the one who has merit." I think you can see by these quotations that women had a very

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low position in traditional Chinese society. They were, I'd say, the most oppressed group of people, and there was a great deal of oppression in the traditional society.

Mao Tse Tung said that men in China suffered from 3 systems of authority - political authority, the clan authority, and religious authority - but women suffered from those 3, as well as from the authority of the husband. Essentially, in the traditional society, women had no rights at all. They had no rights to property. They generally could not work and could not maintain any kind of economic position.

Both women and men suffered because of an arranged marriage system which gave neither of them the right to choose their mate, and very often women were essentially sold in marriage. Very often women were sold as slaves, either when they were born, or when they were 13, or in marriage. There was no real way of protesting this.

The first very extensive efforts to organize women occurred in the 1930's and 40's when the Chinese Communist Party left the cities and went into countryside and began organizing the peasants. They realized that unless they organized women peasants, they would not be able to succeed in making their revolution. So they went into villages, and while they were organizing men and women into peasant associations, they also began to organize the women separately. One of the best tools they found through doing this was an institution they developed called the "speak bitterness" meeting.

The women essentially got 2 things out of these meetings. One is that in a way they purged themselves of the great bitterness of the past. They began to talk for the first time about what it was that they were suffering under the system of land ownership, the economic system, the political system, and the authority of the husband. In getting all this out, they began to realize that there was a pattern to it. They began to understand that this was a [illegible] system of exploitation of women rather than their fate for being born women. The other important function is that they learned how to talk in public, and that was a prerequisite for them to begin to participate as equals in any kind of a political system.

The women came from the speak bitterness meetings and were mobilized to support various activities of the Communists in the war against Japan, in production drives, and the military. Many women also became guerillas and joined the military, although the number of them who were actually front line soldiers was very small. Women also participated very extensively in the land reform. As a result, for the first time they got title to their own land, and with that title, they had for the first time the basis of an economic life.

After the Communists took power in China in 1949, they passed what was called the New Marriage Law. This for the first time gave women and men the freedom to choose their own mate, and it outlawed what they called the buying and selling marriage. It made divorce possible, whereas before divorce had been possible for men but impossible for women. A woman who was divorced or widowed found it very difficult to remarry.

As a result of all these changes, women still weren't equal in China. In 1958, Mao Tse Tung said:

> Of course, it was necessary to give them [that's women] equal equality to begin with, but from there on, everything still remains to be done. The thought, culture and customs, which brought China to where we found her, must disappear; and the thought, culture and customs of prolitarian China, which does not yet exist, must appear. The Chinese woman does not yet exist either among the masses, but she is beginning to want to exist. And then, to liberate women is not to manufacture washing machines, and to liberate their husbands is not to manufacture bicycles, but to build the Moscow subway.

What he meant by that was that the liberation of both men and women in China is very tightly linked to the development of China, what the Chinese call socialist construction, industrialization, modernization, and an equal distribution of the fruits of the work of the Chinese people to all the people in the land.

The Women's Liberation Movement in China is very different from that in the United States. Rather than emphasizing the idea that each woman should be free to develop herself and cultivate herself and not be channelled, the Chinese tend to emphasize the idea

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that each woman should be free to give her most for the people of China. Women, as well as men in China, are socialized to believe that the greatest goal of their lives is to serve the people and to do for the entire society rather than to do just for themselves.

One thing I'd like to emphasize is the fact that China is a very poor country, and you will see, particularly from the slides, by the countryside that the people don't have a very high living standard. But everyone is well fed in China today. There is basic medical care available for everyone, and there is now primary education available for everyone. Middle school, which is equivalent to high school, is available in cities everywhere and is now beginning to be popularized in the countrysides.

The position of women is very tightly linked to that process of economic development, because it's in societies which have the lowest levels of technology where the difference in strength between men and women is most obvious. Once you begin to get machines, women begin to become much more equal in terms of their ability to operate those machines. When labor, particularly in agriculture, is done by hand with a great deal of physical energy having to be expended, then women suffer as a result, because they cannot do as heavy tasks, on the whole, as men can. This is a very fundamental issue in Chinese agriculture today, because they still have not achieved in agriculture equal pay for equal work.

This is one thing I was very aware of when I was there last year, because the women's associations throughout the country were conducting information campaigns to try to get the people to accept the notion of equal pay for equal work. They pointed out that until Chinese agriculture has mechanized a great deal, it will be very difficult to convince peasants to do this. But at the same time, they also emphasize that one of the reasons women peasants are not paid equal pay for equal work is because of male chauvenist ideas which are left over from the old society, and it's those ideas which they are continuously attacking.

You find that the position of women and the attitudes towards women are much more liberal in the cities, and I think that's pretty logical. The peasants tend to be more conservative, and the family is much stronger and tighter in the countryside. The family is still very viable as an economic unit in the countryside. Until social services are widely available, until you can have more socialization of housework, which really depends on economic development, you will not have as extensive a Women's Liberation Movement in the countryside as you find in the cities today. I'll give you many concrete examples of this as I go along. So I'll start with the slides now.

I thought I'd start by showing you a few slides of old China. This slide represents one symbol of the hierarchy of the old society. This is the Temple of Heaven in Peking, and it is the place to which the emperor went once a year to make offerings to heaven to ask for good harvest. The traditional social relationships in China were very hierarchical. You had heaven above everything. Then you had the emperor, and then you had the civil service, and then you had the peasantry. The model for all relationships was the father/son relationship. The son was supposed to respect and obey the father, and the father was supposed to care for and educate the son. Women in the family were expected, when children, to obey their fathers, when adults to obey their husbands, and when older to obey their sons. They never had a chance.

This picture of a woman, to me, is a real symbol of traditional Chinese society. She has bound feet. The feet of girls of about the age of 6 were bound which forced the big toe bone under, curling and eventually to break, and it crippled women so that they could only walk short distances. Many of the older women we saw in China do have bound feet, and they also walk with canes. Obviously, one of the effects of foot binding was to keep women close to home, but it was also considered to be very beautiful. The ideal size was 3 inches long.

For over 40 years, from 1860-1907, China was essentially ruled by a woman, which is very rare in Chinese history. It wasn't ruled directly by a woman, because a woman couldn't hold the throne in her own name, but the Empress Dowager ruled for first her son, who was an infant and died as a child, and then for her nephew. When she held court, she was not allowed to sit on the throne. The child emperor would sit there. The advisors would come in and kow-tow and state their business, and the Empress Dowager

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would stand behind the screen and yell out her responses. The story we were told was that she had about 160 cooks who prepared about 400 dishes for her every day. She would survey the dishes, pick out the most attractive ones and eat them, and the rest would be thrown away.

The extreme decadence and waste of the imperial family and the entire aristocracy in traditional China is really not to be believed, and I think that the violence of the Chinese revolution had a lot to do with the extreme oppression which the ruling classes perpetrated over the peasants and workers in China. Today all this belongs to the people, and they take it very seriously.

This square in the slide accommodates over a million people. It's where the Chinese hold their big celebrations on May Day and October 1, which is National Day. It's a great place to go to see people relaxing, particularly on Sunday, and around there you begin to notice how families relate to one another and who takes care of the children. Not only do you see mothers with their children a great deal, but you also see fathers with their children. One of the things I was really impressed with was just the great affection that the Chinese felt for their children. They dote on them, particularly under the age of 6 or 7. Fathers traditionally are very much involved with raising their children, but today they not only take care of the children, but do much of the housework and so on.

Now I'd like to show you something of what community life is. It varies in different parts of China. This is Peking, and the older houses in Peking are all arranged around courtyards. This is an aerial view taken from our hotel. Here's an entrance to the courtyard, and inside you see there are buildings all around this courtyard. Each section will accommodate one family, so you might have 4, 5 or 6 families all living around one central area.

This is inside one of those houses. There is no separate living room or dining room in Chinese houses. They don't have that much space. This particular house has 3 rooms for, I think, 8 people.

These are the people who live there. The man and woman live there with their daughter and son and a couple of grandchildren. They took care of this child during the day. Now, they have the option of sending her to a child care center, but they chose not to, because they really liked being with their grandchild, particularly the grandmother who primarily took care of her. She also, to occupy her time, wove baskets. She was part of a collective which sells the baskets, and that way she made a little extra money for the family. The grandfather was a former rickshaw puller in the old society. After 1949 he was retrained as a railway worker and worked for many years, then retired. The retirement pension in China today is 70% of your highest wage.

The neighborhoods are organized very efficiently. You have neighborhood committees, and you have street committees. Various services are provided for the people, and one of them is medical care. These women in the picture are paramedics. They've had from 6 months to 2 years of medical education. They are qualified to treat minor ailments and to recognize serious problems and get those people off to the hospital. They are in charge of all people in the community who do not work. That includes housewives which are mostly older women, because almost all women under 40 today do work, retired people, and all children who are not yet at school. All other people get medical care through the places they work. These people were particularly important in birth control. They had charts where they monitor the fertility of all the women in the community, so that they know whether a woman wants to have a child, whether she is using birth control, what kind of birth control she is using, even down to the fact that her husband is away on business and, therefore, doesn't need to use birth control. That shows you, I think, the degree of organization with which the Chinese apply their birth control program. In fact, they have had, I'd say, the most successful birth control program in the last few years of any country in the world. They are really cutting into the population birth rate.

Another aspect of neighborhood organization is local workshops, which are collectives and provide an opportunity for 1) people to earn money, and 2) for people to do artistic work. This man is painting an egg, which is used purely for decorative purposes.

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People also were painting on bamboo scrolls. There were men as well as women working here.

Now we go to Shanghai, China's largest city and biggest port. The building in the rear of the slide is the headquarters of the Revolutionary Committee. It's like City Hall in Shanghai. On the streets of Shanghai you find people primarily ride bicycles or take public transportation. There are no private cars in China. This was taken early in the morning when people were on their way to work. Many of them stop in the park to do T'ai Chi Ch'uan exercises. This woman and man were considered so good that a crowd gathered around to watch them. Physical fitness is considered to be very important in China, and lots of people do exercises every day.

Shanghai attracts a tremendous number of tourists, and not just foreign tourists, but also Chinese tourists. People come in for the day to see the city. Many of these people, particularly those with packs on their backs, are peasants from the countryside who have come in for the day to see the big city. Also there are many foreign tourists, which explains why the sign is in English as well as Chinese. The sentiment, however, is displayed all over China, the idea of emphasizing the friendship of the Chinese people with the peoples of the rest of the world. It's a very popular idea today in China.

The neighborhood committees I described that run the neighborhoods in Peking also run the neighborhoods in Shanghai and all over China in any urban area. These committees are primarily run by women who are over 35 or 40 who never worked. This is their contribution to socialist construction. These committees are also heavily staffed by retired people. It gives retired people a very meaningful and significant way to participate in community life. This woman was the head of a local neighborhood revolutionary committee, and her committee had very responsible tasks. Not only were they responsible for sanitation and maintenance on the buildings, they were also responsible for after-school education and political education for the children and for all the people who could not work. They ran the local child care center, and they ran a local factory, and also a local clinic. So as you can see, grassroots government is a very real thing in China today. This has been a great opportunity for women to get political experience, because they are very often the ones who are available to staff these committees.

This is one of the local factories that is run by a neighborhood committee. The program of local workshops and factories was started during the great leap forward in the late 50's as an attempt to increase production and to get more people into the labor force, because China had a shortage of labor, believe it or not, even though they had about 8 million people. One of the greatest untapped sources of labor was women, particularly women who had married, had children, and had never worked. So in order to make the transition from home to work easier, they got the women to organize themselves to set up local workshops and factories. This is one of those factories. It manufactures electric timers. It's not technologically very sophisticated at all. The work I found to be very repetitive and boring, but the only saving grace was that the women worked in groups and could talk a lot while they were working. So it has a social function as well as a productive function. These women together own this factory. It's not a state owned factory, so the wage level is not as high.

In one instance women started a local community factory where they began producing clocks. They worked to educate themselves and eventually began producing computers. The factory was taken over as a state run factory. That's one of the greatest success stories of this kind of organization.

One thing that is absolutely essential for these women to get out to work is the local child care center, which is run by the neighborhood committee. Whenever we went to visit child care centers, they were all primed and ready for us. The kids had streamers, as you can see, and they were ready to do dances and songs.

I found that the facilities of day care centers in China vary tremendously. The best one I saw was a nursery in Peking, which is open 5 1/2 days a week for children whose parents work at odd hours and, therefore, can't take care of the kids in the evenings. The children stay there from Monday morning until Saturday afternoon. That was

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an extraordinarily equipped nursery with a very rich education program and well-trained teachers. Then you find factory nurseries, which are also very good. Then you find the neighborhood nurseries like this, which had very little equipment. You can see a few toys in the picture and many posters, but basically just very caring and loving workers who organize the children into games, or study sessions and so forth. They do a lot of drama work, and they learn some basic characters and some basic mathematics. Then in the countryside you find the most rudimentary kinds of child care centers, where often you find just one very small room with a couple of older women to take care of the children with almost no facilities at all, except an incredible amount of loving care.

This is at a generator factory outside of Peking. One of the things that amused me when I was in China was that I had always thought that all those propaganda posters I'd seen of China were idealized versions of workers in China; but if you look at the workers in this slide, you can see that they really do look like the propaganda posters. The contrast between Chinese people in China and Chinese people in Hong Kong bowled me over. The people in China look 5 times healthier than the people in Hong Kong. That has to do with their diet and their medical care, and I think with the general spirit of the people. The people in Hong Kong, on the whole, tend to be very downtrodden. Those rosy cheeks really are something you see all over China.

This is a generator factory, as I said, and was previously all male. Now they employ about 40% women, and I noticed that more than half of the apprentices were women, so they're making a real effort to get women into this kind of work. This is part of a whole program to integrate previously male dominated industrial work in China. The way it's often done, particularly in very physically gruelling kinds of work, is to organize a team, which will go in and sexually integrate a factory or other work site, such as the oil fields in Northwest China.

This is inside the factory. They don't have assembly lines as such in China, although I saw a couple of instances of it, but basically they try to avoid assembly lines. They think that over specialization is very alienating kind of work. One thing they do a lot of is try to put together teams of workers. They talked a lot about what was called the 3-in-1 team. It may mean a variety of things, but in factories it means a cadre of an administrator from the factory, a worker from the factory, and a technician. Whenever there's a problem to be solved they form one of these 3-in-1 teams, and they work together and share their knowledge, and each one learns from the others.

This is the child care center in the factory. It separates the children under 18 months old from the ones over 18 months old. One thing I found to be true in many places is that children are encouraged to be social with one another much earlier than they are in our society. For instance, those 2 little kids in that basinet kind of thing were pushing that ball back and forth to one another. Even though they're too young to talk, or really to pay too much attention to one another, they are beginning to get some concept of another person at a very young age.

This is a slide of a big character poster. It's a place where workers and administrators of the factory can express their points of view, have debates, and so forth. One of them I saw outside of a cotton factory really surprised me, because I read the headline which said, "Reduce cotton production." I thought that seemed very unlike new China, and then I read a little further, and it said, "Reduce cotton production and increase the production of synthetics. Workers want more synthetics. Therefore, we should retool our factory to produce more synthetics." These big character posters provide the means by which the workers can express things like that. Everyone sees it, and then they can write their comments on it and so forth. It's a good example of exercising free speech in China.

This is a picture of a silk factory. I found the working conditions to be quite tough in this factory. The women were on their feet almost all the time, working over the boiling water. This factory has 70% women workers, and it was an example of a pattern I found in China. The textile industry and any kind of factory work which involved delicate hand manipulation was done by women, because, as I was told over and over again, women are better with their hands. I said, "Doesn't that reflect male chauvenist ideas? Doesn't that reflect socialization?" And they said, "Well, yes, maybe that's probably

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right, but since the women who work in these factories get equal pay with people who work in other factories and equal benefits, we don't see that it makes much difference to have high concentrations of women in certain fields." Well, I think it does make a difference personally, but it was clear to me that the Chinese aren't ready to confront that problem. They don't consider it to be a problem.

It's also true in day care. Day care workers are overwhelmingly women. Again, I asked the question and was told that women are better with children. I said, "What about male models for children?" They said, "Well, Chinese fathers are so good and cooperative, the children get plenty of models at home." So again, as I say, they don't have the same attitudes that we have in the United States about men and women doing as many different kinds of work as possible.

Now we move to the countryside. This is a commune outside of a town in North-central China. This is one of China's oldest areas. It has been settled for thousands of years, and these terraces have been maintained and improved for thousands of years. The only things new here are the water works and the trees. By 1949 China, particularly North China, was almost thoroughly stripped of trees because of the over hundred years of wars and starvation, and people often ate the leaves off trees just to keep alive. So all those trees are new. There has been massive reforestation in China.

I visited the family in this slide. We were walking down the street in one of these villages, and I said, "I'd like to go and see the people who live in that house," and they said, "OK." We walked in, and the mother just couldn't believe that she had foreign visitors, and she started jumping up and down with joy. Her daughter and son are on either side. They had been taking their afternoon siesta, which is very common in the countryside. They got up to talk to us and show us around the house. It had 4 rooms, 3 rooms with beds in them. Then they had a smaller room for storage of grain, and they had big barrels full of grain. In the back they had fruit trees and a privy at the very back of the yard. In the front they had a pigpen and their own pig. One thing that surprised me was that there were 2 guns, rifles, in the house. The Chinese peasants are usually armed. I said, "Why do you have the guns?" Both the daughter and the son said, "Because we're in the militia." Then I was walking around, and I saw the militia a few minutes later out on training. It's open to anyone over the age of 18, and although women are not regular fighters in the People's Liberation Army, they are regular fighters in the militia, and they go through the same military training as men.

This is in the local school in this village. I found that teaching techniques and methods varied tremendously in China. One of the major focuses of the cultural revolution was the educational system. The schools were closed, some for only a year, some for 2-3 years, and the curriculum was totally revised. Teachers were re-educated. They did a great deal of physical labor, and tried to re-evaluate a lot of the elitist ideas which they had been developing. Yet, I found some teachers who used very traditional methods, which involved rote learning. It's very difficult to learn to read and write Chinese without copying the characters over and over again, which encourages rote learning, I guess. But there were also teachers who used very exciting modern methods of getting the students to teach one another, of having a non-authoritarian kind of classroom, which is very radical for China which had such an authoritarian education before.

This is a commune hospital. This particular commune, which had about 20,000 people in it, had 7 hospitals for them. It shows the very extensive development of medical care for the peasantry in China today. When I was visiting there, they were doing a hysterectomy on a woman who had had several children and decided to have no more.

Some communes have very good child care centers. Others have had child care available only during planting and harvesting, and some have none at all. It was directly related to the economic level of that commune. The wealthier ones could afford such services. The very poor ones couldn't spare the money.

This is another fascinating thing we found. This is a mediation council. These people are elected once a year by the villagers to take care of family problems. It's not surprising that they're elderly. The Chinese still very much look up to older people. They feel that they have the experience to deal with it. They told us that the most common problem they run into in the village is problems between mothers-in-law and

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daughters-in-law. You have that problem less in the cities, because you find the 3-generation family less common in the cities. In the countryside the 3-generation family is still very strong. We asked how they solved these problems, and they said, "Well, it's very important to solve these problems, because agriculture is collective in China, and everyone has to cooperate and work together to make sure we get in the crop. So if we have family problems, and if we have problems between families, this can very seriously damage that cooperation, so we must get to those problems very quickly." They'll go if they're asked to come in, but if they hear of a problem which is getting very bad, they will go without being asked. They'll sit the people down and talk to them about the problem. They'll get both sides of the story. Then they'll read some selections from Chairman Mao on criticism and self-criticism, and study, and on contradictions and how to solve them, and they talk about solutions and try to figure out who's right and who's wrong. One way they might work it out is to split up the family, and that's a very common solution.

One of the major policies of the government in China is to try to decentralize industry. This is not only very important for strategic reasons, but they feel it's very important to solve the contradiction between city and countryside. In other words, in most backward countries that are not very economically developed, you find that the cities become very industrialized, and they become very modern. Then you get back to the countryside, and you get back to a very low, poverty ridden standard of living. The Chinese feel that this is basically unjust, that they cannot use the wealth of the peasants to support the people in the cities. So a policy which they have undertaken is to try to put as much industry as possible into the countryside. Very often this tends to be industry which serves agriculture.

This is a thrasher factory, which is set up by a commune, and it manufactures thrashers for the use of that commune and neighboring communes. The decentralization of industry in the countryside has provided a lot of opportunities for women to get into industrial work and to earn equal wages, as you see from this woman working.

One of the strongest influences for change is what's called the educated youth. These are young people from the cities who have been to middle school, who volunteer to resettle in the countryside and hardship areas and become peasants. That's a tremendous sacrifice for them, because they could have a much more comfortable life in the cities. This is a program which began in 1957, and we found educated youth all over the countryside. They performed an enormous function: 1) They did regular agricultural work, which is good for them and got rid of a lot of the traditional attitudes that city people are better than people who work with their hands. But besides that, they do agricultural experiments. Many of them are barefoot doctors. They train people to read and write. In places where Mandarin is not the dialect spoken, they teach people Mandarin. As far as the women's role is concerned, they're very crucial, because many of them are women and they bring the more advanced ideas from the cities into the country.

I'd like to show you a little bit about education for older children, because there are a lot of similarities between that and child care for the very young. This is at a children's palace in Shanghai. It's one of 10 in Shanghai. It's for after-school activities for kids, and all the kids who go there are Little Red Soldiers, which is a youth organization. This girl was my guide. The kids learn embroidery, making wood block prints. All the skills they learn here they then take back to their primary schools and teach them to other children. So it teaches them leadership training too.

In this picture, they were learning how to cut hair. They offered to give us free haircuts, but we declined.

This was a first-aid class. We stopped in here and asked one little girl whether she wanted to be a doctor when she grew up. She thought a minute and said, "No, I'd like to do what's best for the people when I grow up." I found that to be a very common attitude among children. They don't think about individual careers or individual advancement nearly as much as they think about what's best for the group. They have a tremendous amount of faith that the community will be able to choose what's best for them to do.

Manual labor is also very crucial in Chinese education. It's felt that every child from age 1 1/2 or 2 on up in school should always do some form of manual labor in order

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that he not forget that the clothes he wears, the food he eats comes from workers and peasants who work very hard to keep him in school. These kids are assembling transistor radios. The children's palace has an agreement with the local factory which provides them with the parts. They assemble them and send them back to the factory, and the children's palace is paid for the work they do. Manual labor is extremely important so the children don't develop elitist attitudes.

This slide shows you something of university education. This is in a dormitory at Peking University. It's a co-ed dorm. The men live on one floor, the women on another. There are 4 to a room. Education has been radically altered since the cultural revolution. Practical work is very closely tied to theoretical studies. Students spend a couple months a year out in the countryside doing labor. They also try to integrate whatever they're studying in a theoretical way with some practical project which will reinforce that learning and teach them real, concrete things. This is very adaptable in science. It's more difficult to do in liberal arts, but it's being done. You still find a majority of men as university students. I'd say about 39% of the students are women. This disparity is even more marked among the professors, where perhaps 20% of the professors are women.

This is another kind of educational institution. This is the Institute for National Minorities. Most people don't realize that China has a great number of national minorities. In fact, national minorities are 6% of the population, but they occupy 60% of the territory of China. All around the periphery of China, most of the border areas are national minority areas. So relationships between Han Chinese and what's called non-Han, are very important for strategic reasons. They set up a school for the training of national minority people in Peking, where they learn Mandarin, and they get political training to be political leaders. They often go from this school to other schools to learn some sort of technological field. They study national minority cultures and history. Many of them learn to perform national minority dances, and there are traveling troupes which perform the dances and music of the national minorities all over China, and they're very popular.

Question - How are wages for men and women determined?

Ms. Merin - In the countryside it's work points. Right now, men on the average get 10 work points a day, and women get 7. Some women get equal pay for equal work if they prove themselves. Another problem is that women often leave half an hour early from work to go prepare dinner. There's some move now to pay women for that, although the Chinese generally oppose the idea of paying women for housework. They feel that housework should be socialized rather than paying individual women for housework. You find different situations in different places in terms of pay. There are places where equal pay has been set up, but there are places where they're a long way from that.

Let me explain work points. At the end of the year they add up all their production, and the unit or production team, which is usually a village or half of each village, divide it up. They figure out how much they owe in state tax, how much they're going to sell to the state, and how much they will keep for themselves. What they keep for themselves is allocated according to how many work points each person has. They also have private plots in China. No more than 5% of the land can be allocated into private plots. People grow vegetables and whatever they like to grow on those private plots, and it's an extra way of supplementing the family income. You can sell from private plots at controlled prices at the local markets.

Question - The militia you showed - what do they do?

Ms. Merin - Well, hopefully not much. They're trained in national defense. They're a defensive organization. Essentially they spend most of their time on maneuvers, learning how to defend China in case there's an invasion; and you get a very clear idea that they mean the Russians when they talk about invasions. Yet, they also do projects together too. Very often when they need special work done - dam building, dike work, forest planting, something like that - they will organize the militia to do it.

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Question - Do people get time off from work to do this kind of thing, or how long is the work day?

Ms. Merin - The work day in the city is 8 hours, 6 days a week. In the countryside it varies, depending on the season. In the winter people don't work as long. In the summertime they may work as long as 12-14 hours.

Ms. O'Donnell - I wondered if you saw any consumer goods being produced, like clocks, or radios, or special clothes of any kind.

Ms. Merin - The basic consumer goods that everyone seems to want are bicycles and sewing machines and radios and furniture. There's a wide variety of clothes available. Cotton clothes are cheapest. If you want to get a heavy wool jacket, it's going to cost you almost a month's wages. So people have to save a long time, but the Chinese have the highest level of savings of any people in the world. There are also artifacts available. Sometimes you will find porcelain in the house, pictures on the wall, etc. People mostly buy the basically useful things, like sewing machines.

Question - [Can't be heard]

Ms. Merin - I asked adults about that, and they said, "Adults don't wear bright clothes; that's for children. The traditional peasant dress in China is blue and is very plain. They do consider the Susie Wong kind of dress very decadent, because that was, as I said, very upper class. But they love to dress up their children.

Question - Are books available?

Ms. Merin - Books are very cheap. Most books are paperbacks, first of all. I'd say they're about a third or a fourth the cost of a comparably sized book in the United States. There's a narrower selection, I'd say. A lot of people read and study a lot.

Ms. O'Donnell - Did you see any libraries?

Ms. Merin - I saw libraries in the universities. I was particularly interested in English language books, and I didn't see many. We asked why, and they said that in teaching students English now, they're writing their own materials in English, because they find that most of the English language materials they have are not really suitable. Then when I went into the university libraries I saw that they had stacks and stacks of stuff like *A Tale of Two Cities* and *Silas Marner*.

There was a great deal of criticism of the idealogical content of English language literature during the Cultural Revolution, and I have a feeling the teachers right now feel it is more appropriate to use their own materials, which essentially tell Chinese stories or something cultural. Then they supplement it with some English language material.

Question [Can't be heard]

Ms. Merin - It's hard to tell what the attitudes towards art are. We were in the Museum of the Imperial City, and there was gold encrusted everything, everywhere - like chopsticks, urns, and everything was just covered with gold. Our guide said, "Useless." And I said, "Because it's beautiful?" She said, "No, I can't appreciate it, because it's so decadent." There's a lot of trouble in the attitudes toward art, because on the one hand, it is very decadent, but on the other hand, most of it is the work of the working people in China, and they should be proud of it. So there's an ambivalent attitude about art, and it hasn't really been worked out. Generally people like to go and take a look at it, but they don't have that feeling that they'd like to take it home with them.

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Question [Can't be heard]

Ms. Merin - The whole ethic of the Chinese Communist Party Cadre is to be a model and "more honest than thou," serving the people, and always putting himself last. That's the way he's trained. Now, what insures that system is the system of criticism and self-criticism, which is practiced very widely in China, which emphasizes to the people at large that if they have an official over them who they feel is cheating them in one way or another, or just being bureaucratic, authoritarian, or whatever, they have a right to criticize that official. It depends on what the political atmosphere is at the time, because it seems to change quite radically from one period to another, and at some points there seems to be a great outburst of criticism of party people, and at other times there's very little. I was there during a period when I definitely had the feeling they were assimilating the changes made during the cultural revolution, and there was very little criticism going on. They were trying to get it altogether and really deepen those changes and make them work, rather than break things down. Right now there's a mass campaign going on, and in the press you see a great number of criticisms of people, particularly teachers for being authoritarian. So there's this flux in China, but I think that's the greatest insurance they have against developing a kind of elite which sits above the people and rips them off, like they have in the Soviet Union.

Question - Who decides what career a person will follow?

Ms. Merin - Those kinds of decisions are usually committee decisions. One particular person is not going to decide your future life. It usually will be decided by some committee, which will evaluate your record at school, what you want to do, and what the needs are of the country, and put all that together and come up with a job for you.

Question - Do the Mongolians and people like that stay by themselves?

Ms. Merin - Well, they live primarily in Mongolia, and that's an autonomous region of China. The same policies which come down on Chinese people are not necessarily forced on Mongolian people. Very often the pace towards socialism is much slower in the autonomous regions. I don't know a great deal about national minority problems. I didn't go to any national minority areas. All I know is what I read in the papers. One thing I did see was that in Peking there are a tremendous number of Muslim restaurants, because there are a lot of Muslims in Peking, and they follow the Muslim dietary laws.

Ms. O'Donnell - I know we could ask you much more, but you've been talking for so long, I'm sure you need a rest. Thank you so much.

Our next speaker is William Wu. He has been a lecturer in Chinese art at Berkeley and San Francisco State. He was most recently the Director of the Chinese Cultural Foundation in San Francisco, and that's how I met him, at a party that introduced the Cultural Center to several people in the community. I became very interested, because he showed us some slides from his recent trip to China, and so when I was planning this workshop, I thought this would be a great opportunity to get further information on the arts of China. He is presently a National Endowment Fellow, and he is studying particularly the folk art of China, but today he is going to talk about recent trends in art.

RECENT TRENDS IN THE ARTS IN CHINA

William Wu

I would like to relate the socio-political revolution in China to the world of art. In fact, the way I put it is revealing, I suppose, to relate art to the socio-political world. Of course, in the West, we are accustomed to seeing art in a relatively detached manner. I'm particularly thinking of the attitude of "art for art's sake." In China

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this has never really been the case, except for isolated instances in more modern China where the "art for art's sake" attitude has affected certain segments of the Chinese community. Nonetheless, Chinese art has always been associated with education, with moral didacticism, and with life as a whole. You cannot detach art from life, as it were, in China, particularly morality in the old world - that is, in the pre-Communist world.

Since the success of the Communist Revolution in 1949, art has taken a particularly interesting turn. There are several minor movements, and it's really not my place today to discuss in detail the patterns of art movements in the same way we would talk about abstract expressionists, or pop art, or the art trends in the West. But I'd like to give you a general idea of how art has been viewed in China since 1949. I'd like to focus both on yesterday and today. Chinese art had been so unknown and unstudied in the West that without a background to study Chinese art today is rather meaningless. So what I will do today is sort of give you a capsule view of the attitudes toward art in the fields of archaeology and museology, in contemporary painting and, to some extent, the folk arts.

These slides run simultaneously and run side by side. We always think, due to the propaganda, that the present regime is really uninterested in traditional Chinese art. In some sense, it is true. Our attitude towards past objects, our view, let's say, of Aphrodite or Venus de Milo or the Winged Victory, that are so well known to tourists, is an antiquarian interest in art for its own sake. This is absent in China, so that if you go to China today and visit all the museums as I did in the summer of 1972, you would have the impression that the Chinese are not very much interested in aesthetics as such. Of course, our idea of aesthetics is from the 19th century aesthetic philosophy that there is such a thing as pure beauty, as it were. Well, this attitude is somewhat absent in China. On the other hand, to think that the modern Chinese government is not at all interested in traditional art is totally wrong, because never before in Chinese history has the traditional art been so much exposed to the public and taken such an important part in their lives.

Take museums, for instance. What you see here is the Palace Museum on the left, and on the right, a tomb dating back to the 16th century. The present regime is very much interested in bringing people into the museum. I was very impressed with that, having been a professional in the field of museums. I was impressed with the general enthusiasm and their capacity for visiting museums. All museum directors will tell you that they worry very much that there won't be any viewers at their exhibitions. In China there is no problem like this. You always see long lines, and the museums are so congested that it's impossible to get in. For a visit you have to make arrangements well ahead of time. On the left is a view of the Palace Museum in Peking which attracts 10,000 visitors a day.

Before the Communist take over in 1949, there were no museums to speak of. It's true that the Palace Museum was open in the old days, but because of constant warfare, all the treasures were crated up and moved from one place to another. Of course, it finally was moved to Taiwan. Shanghai, the biggest city in China, had some kind of a museum of art. It was more like a museum of history, and it was on the second floor of the building. On the first floor was an elementary school. On the third floor was a theater. Most of the good art was in private hands. Since the revolution, there's a museum in every city, as well as the provincial capitals and some important towns in China, each specializing in its own field.

This is a photography exhibition on the left. On the right, you see the walls are full of graphs, diagrams and maps to help the general public understand the displays. The assumption that the person with the limited education could enjoy museums is a very different attitude from that of the past, the attitude that only connoisseurs, and people of breeding and wealth could enjoy art.

Of course, the museums do not display art so that people can enjoy art as beauty. Rather, they are constantly delivering messages. On the left is a diagram showing the equivalent of the expense involved in building a particular underground tomb in the 16th century. It shows the amount of silver units needed. Eight million silver units

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of this type of silver ingot were required, and that is equivalent to the rice which could supply food for 6 1/2 years for 1 million people. It shows what an extravagance this was. On the right you see a graph of people being exploited working in the kilns where thousands of ceramics were made for the enjoyment of the upper class. You see a vivid presentation of a girl being taken away from her parents, who could no longer afford her, to be sold.

As far as preservation is concerned, on the right is the famous grotto in the Province of Ho Nan, very well-known in Chinese art. This is a temple sculpture, you might say. It has statues of excellent workmanship, some carved in relief and some in the round. Ninety percent of these statues are headless, due to the pillage of antique dealers and other sorts in pre-1949 China. Two of the masterpieces, one of which I show here, were carved out of the walls of this temple grotto in the early part of the 20th century and transported to America.

Whatever remains in China is very well protected. This one on the left is a relief from the 14th century, a very beautiful carved piece, done in the 14th century on the way to the Great Wall in a village there, and now protected by the nation. They have a system by which works of art are designated important cultural items, much the way we do with buildings here, the nation designating certain buildings and items as national monuments. They do it on several levels. Of course, the most important would be the national cultural object, then the provincial, and so on.

This is one of the handsomest hand scrolls in the history of Chinese art. It's a finger painting. Twenty years ago a number of these scrolls were on the market. An art museum offered $10,000 for this particular scroll, which was really very liberal, even in those days. About 2 or 3 years later this appeared in a Chinese publication. The Communists had bought it. The point here is that good works of Chinese art are constantly being bought back. That's very different from the old days when good works were constantly going out of the country.

They also take various precautions to preserve works of art in the museums. One, of course, is a problem of displaying the works of art in the city in which it was found, as well as displaying it in the capital. They partly solve this problem by duplicating whatever they have excavated. On the right is a recently excavated piece, found in 1972, a beautiful set of jewelry belonging to a minor princess in the middle part of the Ming Dynasty, about the 15th century. You see the gold filigree work on the earrings, brooches, and so on. On the left is a duplicate of this particular jewelry. This attests to the diligence with which they try to preserve works of art, as well as making it available to the public, and also to the extremely high level of craftsmanship. It really fools even the expert.

Another reason why they will make duplications is to prevent accidental destruction. For instance, the slide on the right is a big fish tank about 6 floors down on a subterranean level in that tomb I showed you earlier. It's a big blue and white tank with dragon design, with underglaze blue. This is a duplication of the original, and this is another example of the care they take with works of art they have excavated.

Of course, the most famous recent find, on the right, is that jade suit, which everyone knows about, and which is touring America next spring and will be at the National Gallery. On the left, of course, is the well preserved lady of 2000 years ago. Her flesh is still fresh, and all her internal organs are intact, so that during a recent autopsy they could diagnose exactly what caused her death. I believe it was a gall stone which caused a heart murmur which triggered a heart attack, and she popped off. The important scientific matter here is that she was extremely well preserved, and no one can explain exactly how - probably with charcoal and clay and some liquid which they are still analyzing, the result of which is this well preserved lady. On the right is the jade suit which the wealthy believed would preserve them; but when they opened up the tomb, of course, the suit was in pieces, and all that was left was a pile of bones. This was the irony of it.

The question is, how do the Chinese present these works of art? The works of art I already showed you were often presented as the blood and sweat of the people. After all, the exploiters, or the feudal lords, ordered these; but they did not make them.

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It was the genius of the prople who produced them. On the other hand, because the orders were so extravagant, they put the people under tremendous hardships. As we saw earlier, they could easily have converted all that silver into food rather than building these extravagant tombs. So these are the two things that we will hear all the time on the value of archaeological finds or museum displays.

On the right, of course, is the acupuncture needle of 2000 years ago. As the Chinese will point out, this is a thing they discovered 2000 years ago and has been used ever since then. Of course, China being such an old country with a continuous culture, many things are forgotten. So to find early needles is very important medically. On the left is a series of jade chimes which gives us a true picture of early Chinese harmony. Recently they used this set of chimes to play a revolutionary song in a carrillon in the Peking Red Square.

Quite often the Chinese would use objects to tie in with political events. On the left is an early Chinese painting of a Japanese ambassador returning to his home country. Of course, this was published and studied just at the time of improving Sino-Japanese relations. On the right is a water bottle. If you look closely you'll see people dancing and playing various types of musical instruments. This is actually a water bottle that you would carry on that very arduous, long journey from China through Central Asia, and this shows the Chinese international relations. The Chinese are very anxious to establish harmonious international relations without being oppressed, and therefore, they are always looking to present historical situations where China had been on friendly terms with other people. Take, for instance, this Japanese situation. In recent memory, of course, all Chinese have sort of a resentment towards the Japanese because of the atrocities in the second World War. The present explanation is that that's an aberration of otherwise normal relations that China and Japan had always enjoyed over the years. This really has a psychological effect on the people when the Chinese people welcome the Japanese to China, or vice versa.

Of course, all of you have seen these acrobatic troupes on television with their remarkable feats. The Chinese point out that this is nothing new. At the time of Christ, there on the right, you see an acrobatic team with a fellow doing a handstand, very much like this fellow here, and various other activities.

As far as painting is concerned, I'd like to go back a little bit to give you an idea of how much the change was carried out so that you have some comparison. On the right is a magnificent painting from the 11th century, one of the grandest paintings of Chinese landscape in existence. It's a fantastic landscape scene with mountains, a towering precipice, and these sheer cliffs. It gives you a sense of respect for nature. The skill can be grasped at once if you look at the detail on the slide at the right. Here you see a mule train crossing, and that's to be found over there. So this gives you a sense of the skill. Of course, this is the old Chinese philosophy or world outlook that everything is balanced. The human being only takes his role in the scheme of things from nature.

Well, what do they do in present day China? There are some difficulties. You might say the new wine doesn't quite fit in the old bottle, but they are trying their very best to make use of the past - Chairman Mao's statement, "Make the past serve the present." On the left you see the same kind of precipice, another detail here, the sense of tremendous space, and a feel for the past; but if you look closely, there are people here doing construction. They are not climbing the mountain. They are actually trying to excavate the mountain. There is a glow of red at the top there. The landscape still has a sense of ornamentality, of great respect for nature. Yet, the message here is that China has had enough of these natural disasters. Enough people have died from famine, so enough of nature. Let's change nature, and this is, in fact, what they're doing. So you have 2 conflicting philosophies, and I think the conflict is expressed by this painting.

Now, this is a perfectly beautiful painting of very calm seas. This is a famous spot in China where it is extremely difficult for a boat to negotiate. It was trecherous, but the Chinese have dammed it up so that it is no longer trecherous. So, you see, we don't have a landscape for its own sake. We deliver a message of harmony with nature.

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This is in early '61. Again, the traditional form is presented, but focusing on Chairman Mao on a mountaintop, with his personality marked on it. This is quite different from a farmer, or a mule train, or what-have-you, taking a small place in the landscape. This does somewhat add grandeur to his ambitions, as it were. Again, you might say, is this really a solution to merging the past with the present. The next painting is a tremendous success, judging by audience response to it. The people just love it, for the simple reason that some of the people who have been to the South (the exhibition took place in Peking) recognize everything in this painting - the flooded fields, the seedlings on the side, the springtime feeling of this. This, of course, is the spring transplanting time. It's very much a part of the farmer's life. Again, this is the most important meaning in Chinese art. It really has to be relevant to the Chinese farmer, the peasant, the soldier in the militia, the laborer. If it is relevant to them, then it's good.

On the right is a detail of a traditional plum blossom, beautifully done, very delicate. On the left is a modern painting which is related to a poem by Chairman Mao, which refers to the ability of the plum blossom to respond to spring after a very hard winter, like the outburst of new China.

One of the most appealing paintings, which I think is a good solution to merging the past with the present is this painting of a raft shooting past on the river as seen through a bamboo grove. Of course, the bamboo is traditionally the symbol of a Chinese gentleman who can bend with the wind. We all know that cliche, and, of course, it's a perfect exercise for a gentleman to show off his brushwork and his penmanship. Here the bamboo is shown in a rural setting, and we feel a sense of speed with the horizontal movement shown in the sharp contrast here.

Now I'd like to discuss briefly the traditional Chinese painter. We've all seen these Chinese landscapes and what-have-you. Well, this is a traditional setting of a Chinese scholarly gentleman with his collection of jades, bronzes and precious stones, scrolls, writings and so on. The impression of this, of course, is that this is a Confucian gentleman who is a perfect model of a being who maintains the status quo of society in which the wife has absolutely no say whatsoever. She must obey her husband, her son, the father, the minister and the emperor. These are the definite Confucian relationships which, of course, the present anti-Confucian movement is trying to break. These very rigid ideas have been promoted by Confucianists for years. This is sort of a visual personification of this. Here is a gentleman who maintains all these values.

The next picture represents a sequence on filial sons of various ages. They are known for their filial piety - that is, obedience to their parents. This is a perfect example. There was a very obedient boy. His mother was very ill. This is typical; always one parent is very ill. She was dying, and yet, she was bitten by a mosquito, because her house was full of mosquitoes. So what did he do? He took off his clothing and lay down beside his mother so the mosquitoes could be diverted to him. You may ask, why didn't he use a fly swatter; but the whole point is that he will spare no effort to be pious to his parents. So traditional Chinese art always has a moral.

Even a landscape like this on the left is difficult to appreciate for people who don't really understand the brushwork. What the artist here has done is to make the landscape the personal property, as it were, of the scholar gentry, because of his ability to write, because of his ability to use ink. He no longer is interested in the landscape as such, as you saw in earlier examples. Rather, he uses the landscape as a motif to express his ability to use the brushwork to express his own moral feelings. What is the feeling here? It's a uniquely Chinese one. It's blandness. That is, keep cool; be remote. The painter who painted this had a nickname. He was called The Remote. That was a very highly desired quality. Don't lose your cool in a situation. Be perfectly harmonious to your surroundings, and keep the status quo. In this way, he expresses harmony in a very subtle way that is very hard to appreciate.

In contrast here is a painter's image of the poor people in China. Of course, poor people in China have always been painted as extremely ugly and sometimes very funny. Those of you who have seen Chinese operas, if you see a figure with a white

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spot on his face, more likely than not, he is a servant or a guard. These are hilarious figures, people that you laugh at. And so the art itself carries with it a sort of class disdain or discrimination, and this is one of the reasons why they're very anxious to change the situation.

On the left here I show rather effective image, done by a workman in a ceramics factory, of a fisherman returning at dusk. It's a very nice painting with a tremendous sense of movement. On the right is a contemporary situation of farmers in a field holding a meeting. So what the artist is interested in is creating an image of the new man, a new hero. The old hero, of course, was an old gentleman with a beard, and who was very well learned. I think all of you have that image if asked what you think a Chinese scholar looks like. Now they want to create a new image, because the society has changed. The orientation and the goals of the country have changed.

For their sources they're looking to folk art. As a result, never before has Chinese folk art been so well studied. No one paid much attention to it before. Strangely enough, we have 2 sources here, if you want to study Chinese folk art. One source, of course, is what the Communists have been doing since the liberation. They have collected all the materials; they've gathered all the artisans; they've looked into all the folk arts. They say this is an expression of the people. The other source is the work, the collections of the missionaries. The missionaries who went to China were fascinated with the activities of China. You will see that they looked very extensively into Chinese folk art. On the right is an example of a New Year poster. This is what the peasant would put in his house at New Year's time to decorate it, to celebrate the festivals, and so on. These are two little fairies, as it were, two symbols of good luck, especially relevant to merchants, to small businessmen. The one holds a lily, and the other holds a box. They symbolize harmony. These are to insure that things run smoothly. The slide on the left is a new translation of this from the early part of the 40's, when Chairman Mao first pronounced his policies on art, which are still sustained today. Look at these two children now. They are, first of all, put into contemporary terms. They are wearing peasant costumes. In the girl's right hand is an abacus. In his right hand is an envelope. Of course, the painting is saying, "If you study, you know how to calculate your accounts. If you can write, then you can write your own letters." This is a new message. In other words, "Be self-reliant; no wishful thinking here for some fairies or deities to change your situation, but learn how to use the abacus, and learn how to write."

At the beginning of summer when all kinds of diseases run wild in China when the insects come out, they often have deities like this - the demon slayer, the killer of insects. Instead, over here you have a soldier who actually achieves his goals with his sword. This was the early part of the revolution in the 40's before the Communist take-over.

One of the most charming things, and one of the most effective, are these wood blocks imitating these paper cuts showing the life of the people in China - the donkey, the soldier, the worker; and on your right there are children going to school, all in this very positive style, which is characteristic of Chinese folk art. There is a great sense of tenacity and patience by the people who created them. I suppose that's what Pearl Buck was trying to say in her books. The Chinese have all these drawbacks and tremendous odds against them, and yet, they have a very positive outlook on life. New Year's posters are always done in this style - bright colors, no shadows at all, everyone smiling, as if every day were New Year's Day.

I hope these examples have shown how China is adapting her traditional art to social and political conditions of today.

Ms. O'Donnell - Thank you very much, Mr. Wu. I'm sure we all enjoyed that very much.

To finish off our program today, Gil McNamee, again as our government documents expert, will take us on a tour of federal government documents and how they have seen China over the last few years. Gil.

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CHINA AS SEEN IN FEDERAL GOVERNMENT DOCUMENTS

Gil McNamee

I'd like to start out by reading some comments from some documents of American foreign policy of 1956. "Reaffirmation of United States support of Republic of China on Taiwan. United States opposition to the representation of the People's Republic of China in the United Nations. Non-issuance of passports to travelers to People's Republic of China."

Then I'd like to slide into United States foreign policy, 1972.

> The President's journey to Peking in February, 1972, was a watershed in our relations with the PRC. The most significant result of the Peking Summit was that we and the Chinese agreed on a set of principles of international conduct. As both a symbol and means of improving relations, we and the Chinese agreed to encourage contacts and exchanges in a number of fields - science, technology, culture, sports, journalism. Communications have been opened not only to individuals, but also between Chinese and American organizations, such as scientific and medical organizations, libraries, news services, and sports associations. Despite these encouraging developments, we continue to have deeply divergent policies and approaches which goodwill alone cannot erase. However, the first steps away from hostility toward cooperation have been taken. The potential for misunderstanding is lessened.

I read those two to indicate how the policy of the United States has changed in the last 25 years. You can make a trip through government documents, and it's very interesting to look at them. You pick up a document written for the American soldier during World War II, and it's all about our Chinese brothers and their striving to get along in life, and so forth. Then you go into the 50's, and you come across all kinds of adverse comments about Communist China, speeches by Dean Atcheson that you just wouldn't believe; and going on up until our current policy towards the People's Republic of China.

In your kit is a list of documents. I would like to point out some of these documents to you, because you may wish to purchase them for your library, if you don't already have them.

The first document that I have listed there is the Army Department's *Area Handbook for the People's Republic of China*. It's $4.75, which is expensive for a document. It's a very thorough study. This is available in the Government Bookstore at the Federal Building. I'd also like to point out that the original edition was called *Area Handbook for Communist China*. There is also one available for the Republic of China.

The next one is the Central Intelligence Agency's map. It's very colorful, and it's good. The color indicates ethnic, linguistic groups, metals, thermal, where mines are, where the provinces are, the population, etc. The CIA also issues an atlas. We have several copies here in the History Department. It's a very handsome atlas - very good maps, good photographs, etc.

I would suggest getting the Overseas Business Reports for your library, if you don't already have them, for certain countries. You can get subscriptions for $16 a year. They have 117 different markets for the businessman. I think they're very valuable to give out to students when they have to do that paper. It also covers history, economics, agriculture, etc. This particular one is the *Basic Data on the Economy of the People's Republic of China*. It's 15¢. They also have bibliographies.

Another one is *Trading with the People's Republic of China*. This one is 30¢. There's an advertisement in this one for a service called "China Watching Made Easy." The annual subscription is $225, but it is a daily survey of newspapers about China, magazine selections, background groups, etc. It looks very good.

I listed two hearings on this bibliography, because I thought this was a valuable set, particularly to show United States-China relations. This particular one has a

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very lengthly year-by-year survey of our relations with China. Another one is *China and the United States Today*. This one is only 50¢, and this one is $2.50. The entire series would probably run around $10. They're up to about number 12 in the series.

I'm sure most of you get the *Background Notes* of the Department of State, which is another good thing to give out to students. It's much more condensed, but I think it's very good.

On page 2, I'd like to point out the second one, which is *Issues in United States Foreign Policy*, and it's on the People's Republic of China. It's very handsome. The design and format are very good, nice photographs, some maps, charts, etc. This particular one has a chronology of President Nixon's trip to China. It's designed for a teacher or discussion leader, about foreign policies of various places.

I'd also like to point out, before I go any further, that the current approach to the *Monthly Catalog* is different than it used to be. It used to be that you would look under "China, Communist" or "China, Red." Now it's listed under "China, People's Republic of" or "China, Republic of." This is another indication of the way things have changed in the way we view China today.

Now, I have there, "See also listing in *Monthly Catalog* for the Joint Publications Research Service." We don't get very many of those publications here, because they do have to be ordered individually, unless you do get all of the NTIS's materials, which I doubt. I ordered this particular one just to show you. This is a reference aid, a standard translation of Chinese terms, and it does give all of the moderns terms, how to write and pronounce them. That includes all the political, government, scientific and economic terminology, etc. I think a technical services cataloger could very easily use this.

After I finished the bibliography, and it was typed, run off, and so forth, I found a marvelous document which I'll have to tell you about. It's a *Bibliographic Survey of Communist China*. It has lots of pocket maps, etc. It is a bibliography of the Army Library, and it covers a period up to about 1971. Not only is it a bibliography, but it's very extensively annotated. It includes magazine articles, books, everything that appears in the Army Library. I checked, and the Army Library does honor interlibrary loan. In case you want to get into the handling of Chinese documents to this extent, I would suggest buying this. It is very good.

Now, going back to the first document listed on page 2. There are two documents there previously classified on U.S. contacts with the Chinese Communist leaders in 1944 and 1945. These documents were termed as "classified" by the government up until 1967 and 1969. The *Congressional Quarterly* claims that the publication of these documents gives you the background of Truman's final opening of Mainland China.

The story in these documents is the story of a Mission to China from the United States in 1944 and 1945. It was called the Dixie Mission, and no one is sure why it was called that, but that was its code name. There were 18 foreign diplomats from the United States who were invited to Communist China in 1944 to talk over many things with the Communists there. The chief political officer was a man by the name of John Service. Another one was John Davies. I tell this story from John Service's viewpoint.

The American diplomats looked on this trip as an opportunity to assess the value of the Communists as military allies against Japan, also as recipients of U.S. aid and what they might mean to the U.S. in the future. Looking back on it, Service said that there was always great friendship on both sides. Service said the same was not true back in Chung King, the headquarters of Nationalist China. Militarily at that moment they were very interested in cooperation with the Communists who had surrounded the Japanese army.

President Roosevelt at this time suggested that General Stilwell be put in single American command of the Chinese forces - the Communist forces as well as the National Government forces. Chiang Kai Shek, however, saw to it that Roosevelt send General Patrick Hurley to China and that Stilwell be recalled. This was done. Hurley was not able to arrange the American command of both armies.

Service said that Hurley was very different from Stilwell. Stilwell had had long experience in China; Hurley had not. Chiang Kai Shek persuaded Hurley to go to Yenan

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and try to get the Communists to agree to Chiang's terms. So Hurley went to Yenan in November, 1944. He met with Mao and achieved an agreement. They said he put in it all the principles of the Magna Carta, the Declaration of Independence, the Constitution, the Bill of Rights, and whatever he put in, Mao agreed to. However, when he got back to Chung King he found that it was entirely unacceptable to Chiang Kai Shek. Unfortunately, General Hurley considered Chiang the dominant personality in the Chinese Government. Roosevelt had become somewhat disenchanted with Chiang Kai Shek at this time, particularly because of his insistence that Stilwell be recalled.

Service said that at the time it was U.S. policy to avoid a complete commitment to Chiang because even then it was obvious that the Communist government had greater vitality and the support of the people, but that Hurley was a maverick loose on the range and there was no way to put a rein on him. In a conversation between Service and Chairman Mao, Mao said:

> Between the people of China and the people of the United States, there are strong ties of sympathy, understanding, and mutual interest. Both are essentially democratic and individualistic. Both are, by nature, peace loving, non-agressive, and non-imperialistic. China's greatest post-war need is economic development. She lacks the capitalistic foundation necessary to carry this out alone. Her own living standards are so low that they cannot be further depressed to provide the needed capital. America and China complement each other economically. They will not compete. America is not only the most suitable country to aid this economic development of China; she is also the only country fully able to participate. For all these reasons there must not and cannot be any conflict, estrangement, or misunderstanding between the Chinese people and America.

That was in 1945 that Mao said this. As to the Russians giving orders to Mao, Service said that it just wasn't so that Mao was a great Communist figure in his own right and was not about to take orders from Stalin. The immediate goal of the Communists' appeal for U.S. aid, reported Service, was to weaken U.S. support for Chiang. A second motive was their desire to avoid too heavy a dependence on the Soviet Union.

Then Truman came into the Presidency, and continued what he thought was Roosevelt's policy. Hurley told Truman that Roosevelt's position was the same as his. Service said that here was an unusual position. The U.S. was alienating itself from the side in China that was going to win and forcing it into an alliance with the Soviet Union. Hurley denounced everyone who disagreed with his policy as disloyal. Later in Washington, he named these foreign service officers as trying to undercut his policy in China, and in the early 50's when Senator Joseph McCarthy started accusing everyone as Communists, he had these men investigated because they had been to Communist China and had "even eaten with them." The old "China hands" - foreign service men and scholars with long experience in China - were major targets for McCarthy. McCarthy, in Service's trial, said that "Service had torpedoed our ally Chiang Kai Shek and stating in effect that Communism was the best hope of China. The Communist affiliations of Service are well-known. His background is crystal clear."

Service was discharged from the State Department, not for disloyalty, but for doubts of loyalty. Service, years later, appealed through the courts up to the Supreme Court, and in 1957 he got back into the State Department by a decision of 8-0. Davies was discharged and went to Peru and lived for 10 years manufacturing furniture. He was finally cleared by the State Department in 1969. Nearly all of those who had experience with Chinese diplomatic service were either dismissed from the service or resigned and found other posts outside of the Far East. Thus the United States lost many experienced men. The State Department was virtually drained of its China experts.

Service claims that if the United States would have paid attention to the Dixie Mission rather than General Hurley, that we would have maintained our relations with China, that there would not have been an exile government on Taiwan, and probably not a Korean War or even a Vietnam War. Nixon currently is not regaining what was lost in the 1940's. Rather, he is re-opening a dialogue which American diplomats began in 1944.

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A REPORT ON BOOK PUBLISHING IN CHINA

Raymond Tang

Peggy O'Donnell - One thing we haven't talked about yet is libraries and book publishing in China. We're going to correct that, because we have with us this morning Raymond Tang, who is head of the East Asiatic Library at UC Berkeley. Last year he had an opportunity to visit China to collect materials for that collection. He's going to speak to us this morning about libraries and books, book publishing and bookstores. However, I'm sure if you want to ask questions on other aspects of life in China, he'll be delighted to answer them.

Mr. Tang - Before I chat about my visit to China, I'd like to say a few words about the across-the-bay resource at UC Berkeley. Our East Asia Library is 60 years old, and we have 350,000 volumes in Chinese, Japanese, Korean, Manchu, Mongol and Tibetan. Recently we sent a team to Southeast Asia. It was supported by the National Geographic Society to microfilm Tibetan material, and that material, if we do not preserve it in time, will be lost forever to mankind. So when that material comes back, it will be housed in the East Asia Library. Our Chinese collection amounts to 116,000 volumes, and our Japanese collection amounts to 150,000 volumes. Both are substantial collections in this country and possibly a very substantial one in the Western world as well. We entertain scholars not only from Berkeley, but also across the nation.

This morning I feel very happy to be among fellow librarians. I won't talk in a very systematic way, but in a chatty way, and at the end I will try to answer any questions that you may have.

I went to China last year in March and April. I was given a visa to be in China for 4 months, but I could only afford to stay for 29 days. It was a very vigorous and fascinating trip, because I was born and raised in China, though I left when I was a college student. So I remembered how China was, and after 24 years when I went back to China, it was a different China.

Probably it would be more beneficial to you if I concentrate on libraries today. What I'm going to talk about is the National Library, university libraries, social libraries, children's libraries, bookstores, and the import and export of materials. Also we will talk something about a unique printing process. It's called color woodblock printing process.

Let me start with the National Peking Library, which is the counterpart of Library of Congress in this country. It is in the center of Peking, in a palatial building. It has 9 million volumes and increases at the rate of 300,000 volumes a year. It has exchange programs with 129 countries throughout the world. That amounts to about 3000 units, including UC Berkeley. The library is very spacious, and is an archive for materials dating back for hundreds of years.

They have a collection of rare books, in total of 330,000 volumes, which is staggering to me. I had a chance to look at those rare books, and their special collection curator took one whole morning to explain certain aspects. The way they preserve certain documents is very fascinating. For instance, they put the dead language documents between 2 layers of glass, and then they inject nitrogen and seal it with some kind of tape. I talked about the lamination that we use in the National Archive in Washington, D.C., and they as much as said, "Well, that lamination might be good for 200 years, but how about 300 years?" I was tongue-tied, and couldn't answer their question. After 200 years they can peel off that tape, reinject nitrogen and reseal it.

I visited their stacks, which are closed. This is supposed to be a high-level research library, and every day they average about 1000 people visiting that library, mostly doing research for the universities, as well as for the institutions. Each institution is allowed to borrow 35 books at a time, but individual scholars are only allowed to borrow 3 books at a time.

The library belongs to the state administration, and it's funded by the national government. Right now they are constructing also a palatial style building to triple the space of book stacks because of the tremendous rate at which they are increasing.

They also carry on the sole international exchange through this library. There is another agency also doing a limited amount of exchange, which is the Academy of

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Sciences, but they only do limited exchange with established science and technology institutions throughout the world. They do not carry on exchange with general colleges or universities. If you were specialized in medical science or something like that, then you would carry on exchange with them.

There are about 1000 people working in the National Peking Library. The emphasis now, of course, is on the so-called political concentration, and they have one goal to follow, and that's work together. We could see that kind of spirit right at the moment we entered the library. There is a huge alabaster statue of Chairman Mao as you enter, and right after that is a room about this size with all kinds of translations of Chairman Mao's works in it. Of course, this may raise a question in our minds that this is very precious space for housing this, so as a librarian I asked the question, and they didn't feel embarrassed. Their explanation is that at this moment they are trying to concentrate all their energies under one leadership so that they can coordinate their efforts in working towards one goal.

As for their acquisition project, I would feel that they are very ambitious. They are even buying back old editions from abroad. One Hong Kong dealer offered us a Sung Dynasty edition, and he was asking about $10,000 just for one volume. I said, "Are you crazy?" But then when I reached the National Peking Library, it was there. They had bought it back. They also buy back old editions and valuable materials from Europe. They preserve these old and precious materials as well as open new frontiers for the coming generation. They have scholars trained in various fields who are really specialists in their areas.

Now, let's jump over to the University Library in Peking. It is a very distinguished institution in China, especially in the fields of science and technology. They produce a lot of things for the Academy of Sciences. The purpose of my visit to that library was that I was intrigued by their special library on acupuncture. I wanted to get some idea of how they handle special collections. Their field is limited, more or less, to science and technology, about a million and a half books in toto, and quite a few of them are Western language publications. The Acupuncture Library is located on the second floor, and they have all kinds of periodicals in many foreign languages on acupuncture. They have a reading room about half this size, and right next door they have reproduction facilities. I was amazed to see how recent many of their books were. Quite different from this country, many of the books were only a few months old, were sent from America, and were already cataloged and put on the shelves. I found the collection at this library very fascinating.

A Ph.D. student in sociology from Harvard University at the univeresity told me that once a month he had to scrub the staircase down, as his day of labor training. In this way he would keep close to the people. The intellectuals who live in their ivory towers are not aware that simple laborers are not that simple. That library was so clean and beautiful! Even the gardens were well kept. This work also was done by librarians there. The idea is to shorten the distance between the very top on down.

Now, let me go to another university library at the Medical School. There I saw abdominal surgery to view how they use acupuncture. You can look down through the glass into the operation room downstairs. It was amazing to watch the operation. This medical school has a very large medical library. They have all kinds of medical journals in many languages. They also carry on a meticulous process of indexing Chinese papers and discussions in the medical field. They do it in the fashion of catalog cards. It's more or less like our subject catalog, but even more minute information will be there. They are not using a computer, so it's still a process of manually writing the cards with fountain pen, and filing these cards. Then the information will be disseminated throughout China.

I find in the acquisitions of Chinese materials, there is a difficulty. You can buy published works, but the most important materials may not be published. The Chinese tend to exchange with all specialized institutions. They even have 2 meetings a year, and a large number of staff members will go to the meetings, meet their counterparts, and talk about similar questions. In that way they exchange the research programs, and also under the slogan of serving the people, there is no private knowledge.

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There is no such thing as secret research. So it's very difficult in China to maintain your status as an expert, because you have quite a few talented young people around you, and these people will follow you for one or two years. After that you're exhausted.

So far as materials are concerned, I find those materials very difficult to get. For instance, I looked at some of their work papers, and they were excellent. But when I said, "Could I get them?", they said, "Well, you could get these, so long as we have it, but if you want to collect them systematically, it's impossible. Nobody takes the time in the United States with what we are doing here." So that might be a difficult situation for Asian libraries in the future.

Now, let me talk about some of the children's libraries. I visited one, a children's palace in Shanghai, and as I walked in there was a girl and also a boy. They came up and took my hand and greeted me as "Uncle." They took me around to see the children's palace, and this was also kind of an education. The children range from 6 to 13 years old. The students go to this children's palace after their class, and they have various kinds of programs: classes in teletype training, ship and airplane building, Chinese music and dancing class, painting in Chinese traditional and Western styles, and also dough work and paper cutting - all kinds of classes. There was even one playground where they practice guerilla warfare - digging tunnels and that sort of thing. The children love it. There are 13 such children's palaces in Shanghai, strategically located.

Now, I went to China and bought some new books and some old books. For the new books I went to the National headquarters of the New China Bookstore in Peking. I bought one copy of everything in that bookstore. Theoretically, that bookstore should have all kinds of publications available throughout China, but it turns out that hundreds and hundreds of people use that bookstore, and it was very difficult to try and make selections. To me, time was more important, so I bought all the copies, and it cost me $3000. I want to see what sort of publications are available to the public after the Cultural Revolution. So in future, we will keep that collection intact.

Now, one or two words about the import and export of books. China usually doesn't export local provincial publications. I asked them why. One of the reasons is they think it is not up to par and not of good quality. They like to have some kind of quality control over exports.

Importing books they do very thoroughly. For instance, when I was working at Columbia University, I received a letter from them saying they wanted a paper on mathematics by a Columbia professor. I had difficulty locating this paper. I called the Mathematics Library, and they said they didn't have it. Then I called the professor, and he said, "My God, that's a paper I delivered in Canada. It was just a seminar paper and was not published." So you can see they are making a nationwide concerted effort. It is not a diversified or non-coordinated effort. So I find this is an awesome approach if they can do that kind of thing, using the national resources and talents to get foreign information in that fashion, and I see a great potential there.

Well, I can go on for a long time, so suppose I throw this open to you for a few moments, and we'll talk about what you want to talk about.

Question - I'm just curious; I don't suppose all the people there are literate, but what type of material is available for recreational reading?

Mr. Tang - Probably their sort of literature - you have to be in that society, and then probably you get yourself oriented in a different way. Then you will enjoy that kind of reading. Usually it's inspirational, and there is an educational implication. Fables, folk tales - that is the kind of diversion you will find, but certainly not any monsters or that sort of thing. Also they are very strict on so-called sex appeal. They showed us some of those books considered as taboo in the National Peking Library, and to us it's just nothing.

Question - What happened to the Peking Library during the Cultural Revolution? Were works removed that were offensive to the doctrine at that time? Do you know?

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Mr. Tang - I talked to them about this. Probably this has been exaggerated. They are quite candid. They say, "Well, our system is not a perfect system, and we do have certain problems, but those problems are not quite as rampaging as outsiders would surmise." For instance, during the Cultural Revolution the Red Guards found many rare editions and artifacts hidden by private collectors, and they gave these to the libraries and museums. So actually, the National Peking Library received quite a lot of those rare books. It's not like burning them. There might be a few naughty kids around who do that, but the general tone is that if you find anything valuable, turn it over to the library.

Question - Do the inexpensive bookstores take the place of public libraries?

Mr. Tang - They have many public libraries. Not only that, but they have reading rooms scattered around the communes. But books are so inexpensive, you can buy a copy of your own.

Question [On circulation procedures; can't be fully heard]

Mr. Tang - The National Peking Library, of course, is a research library, and it's closed stacks. They do have a limit on how many books you can borrow, but there are exceptions. If you have a letter from your institution saying that you're doing this particular project, then there is no limit. For the public library service, I think it's very extensive. They even put books on donkey backs, and bicycles, and go to the remote countrysides to each village. Then each commune has several reading rooms. You coulnd't really call them libraries, but they are reading rooms with current material.

Gil McNamee - Do they perform any sort of reference service? If I have a question on how to repair my bicycle, is there a place they can go and ask a librarian?

Mr. Tang - That's the place you would go, the public library.

Mr. McNamee - There is that service. Then are there such things as library schools?

Mr. Tang - Yes; there are two library schools, one in the National Peking Library, and another one is in the Han University. These are full-fledged library schools. Their teaching methods are quite extensive in terms of work-related study groups. During summertime or at certain seasons, these libraries will send certain people to attend that training course, and the instructors will be experts coming from all corners. Shanghai is a huge city, and this kind of program is year round.

Question [Can't be heard]

Mr. Tang - I would like to make a wild guess. I would think with their nationwide slogan, "Serve the people," probably they do not say things like, "I am from Canton Public Library, and you are from Peking; I am not going to lend a book to you." It's not that. If you don't have a library card, you come up to the desk, and you can fill out one right there and borrow books. As for overdues and fines, I really don't know.

Ms. O'Donnell - Since so many of the books are educational, or moral, or training for science and technology, do they have a corps of writers that write to specification, or is there creative writing? If I feel like sitting down and writing a novel, would it get published?

Mr. Tang - That's a very interesting question. They use the so-called group collective method. It used to be that a person with imagination could close the door and write whatever s/he wanted, but now the process is different. If you are going to portray

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a fishing village or a shipyard - OK, then you have a writing group, and probably one versatile writer is the chief writer. He will write the draft and submit it to the group. They will look through it, making suggestions. Then you go back and rewrite it. Then the group presents this manuscript to the fishing village, and they read it. They can voice their opinion on its accuracy. So when a book is going to be published, it's going to undergo certain stages - revisions and suggestions from the people there. So I would say, writing is mostly down to earth.

Question - [Can't be heard]

Mr. Tang - Usually they like to have things come from the author, rather than have it directed from the top - "You write this." As a writer, you discover what you want to write, and then you submit this to the upper cultural organizations, and they would say, "Well, that sounds like an interesting project," and then you would start to write. But they wouldn't come right out and say, "Well, this is what we want you to write." It's not that kind of thing. So actually you have close contact with the community.

Ms. O'Donnell - Thank you very much, Mr. Tang.

We are now going to have a short panel presentation. We have on the panel Stella Chan, the librarian at the Chinatown Branch in San Francisco; Johanna Goldschmid, a BARC staff member; and myself. We'll be talking about some of the lists and some of the materials that we've gathered together for the program.

BUILDING A CHINESE RESOURCE COLLECTION

Stella Chan, Johanna Goldschmid, Peggy O'Donnell

Ms. Chan - At the Chinatown Branch we started a Chinese resource collection three years ago. It has grown to 7000 books. We also have a newspaper and periodicals collection. In addition to that, we also have a Chinese phonograph record collection, numbering about 400 titles. This Chinese resource collection is extremely popular. It is almost the collection that has attracted most of the people to our branch.

As far as what is in our collection and what our patrons like to read, fiction, by far, is the most popular. Modern novels by 20th century authors and contemporary authors are very popular. In fact, they're so popular that even though we buy multiple copies of individual titles, they still do not begin to meet the demand. Chinese people also like to read the classics of famous Chinese literature. The adults read the original. YA's read the simplified version. We provide these for them. They also like to read historical novels about folk heroes. There are so many historical novels that we can only afford to buy a few that are extremely popular, only the most famous ones. Very popular among YA's are folk tales and legends, biographies of famous Chinese men and women in historical and contemporary China, stories from which Chinese idioms and proverbs are derived. They also like Chinese ghost stories.

In the non-fiction area, our patrons love to read Chinese art books and, of course, travel books about China. Since these are mostly very expensive and bulky, they have to read them there. They do not circulate. Some patrons who could be college students use our nonfiction section for their college papers and school assignments. They concentrate mainly in the areas of philosophy, literature and history. There seems to be a great need for modern history of China for the last 100 years.

We also have at the library a bound set of 400 volumes. This set of classics contains all the major classics of Chinese literature and philosophy, history, linguistics, technology, art and music. This collection, as you know, wouldn't circulate very much, but it is needed by scholars who read only the classics and nothing else.

Another thing that's very important at our branch is English instruction books for the Chinese speaker, because we have a very high immigrant population in Chinatown, and we need books like this to help them learn English. Another thing we provide for them are bilingual dictionaries and bilingual works of literature and other important

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works. Our providing bilingual materials is very helpful to them, and many patrons come in and ask if we have bilingual books. On the other hand, there are people who are not Chinese and want to learn the Chinese language. So for them we have to provide bilingual dictionaries, Mandarin and Cantonese pronouncing dictionaries; and these are also very heavily used at the branch.

Because of the interest in China and Chinese medicine, herbs, acupuncture, our Chinese medical collection and medical encyclopedias are being used. Mostly we have to use it for people who do not read Chinese. A patron will come along asking what is the cure of a certain Chinese herb, and we will have to dig out our Chinese dictionary and try to translate it to them. In many cases, the passage is very long and quite difficult, and we at the branch are looking forward to the day when there will be Chinese medicine books in English. At the same time, you may be surprised, there are many patrons in Chinatown who do not speak Chinese and go to see Western doctors, and they may come into the library with the name of a disease in English which they do not understand. So they come to us, and we have Latin-English-Chinese medical dictionaries.

There are many mothers with young children who immigigrate into the United States. These mothers are usually very eager to acquire the best kind of education for their kids, as well as to learn about culture and American living. So we try to provide books on the USA, on the Constitution, history, elections, citizenship books. Besides this, we also provide child care and child development books, teenage psychology, family affairs. They find these very useful. In fact, I have one mother who is so eager to read up all of these books. She reads them, makes notes of them, and then gives talks to her friends who are also mothers. They can't be bothered to read. The mothers are also eager to educate their children in Chinese language and tell them Chinese stories. So we have Chinese books on storytelling and Chinese children's literature for them, and these are much in demand.

Naturally, Kung Fu and T'ai Chi books are very popular. They are always out. We also have books on Chinese folk dance, Chinese shadow plays, paper cuts, Chinese opera, classical music, classical musical instruments and how to play them. Ironically, most of these books are required by people who do not read Chinese, and we have very few in English on those subjects.

At Chinatown Branch we also have a business directory of Chinatown in San Francisco. This is very useful for somebody who would like to look up the telephone number of a Chinese hardware store whose name she only knows in Chinese.

Another very interesting aspect of working there is, once we got a call from a community agency. They wished us to find out for their client what is the date on the Western calendar of her own birthday. This woman was born 90 years ago. We have a Chinese calendar conversion table for it, but because she was so old, she was out of our calendar. So we had to refer the question to East Asiatic Library.

Working at Chinatown Branch is very interesting, and during the last two years, I would say, because of the greater communication with China, we are getting more and more books from China, and our patrons really hunger for picture books of China, guide books telling how to go to China, and anything that's published by China - not only those who wish to learn about China, but immigrants from Hong Kong. Even those from Taiwan are very glad when we supply books from China. This is because, as one patron said to me, "We don't find these books in Taiwan," and they find them here in the United States at Chinatown Branch.

Ms. O'Donnell - I'll now talk a little bit to you about some of the matreials in your kits. The first thing I'd like to mention is this "Selected Annotated Bibliography of the Chinese in California." I'm sorry it's not updated. It was done for a BARC workshop 6 years ago when we did the history of California, but since it is an historical bibliography of the Chinese in California, it would still be useful. We also reprinted for you from *Synergy* "The Asian-American Experience." We felt that these two lists might be useful to you, since we haven't concentrated too much on the Chinese in the United States in this workshop. The materials in the "Selected Annotated Bibliography" are all in SFPL's collection, and we updated it to the extent that we in-

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cluded the bibliography of the "Chinese in California" by Gladys Hansen and Bill Heinz. It is a fine scholarly work, and if you don't have it, it is certainly a good resource for this area. "The Asian-American Experience," of course, is more the modern experience - materials, books, periodicals that might be useful. This has also been updated by 3 or 4 titles. The reason we reprinted it is that so often, I felt, you either don't have *Synergy* available or you only got one copy, and you might find this useful.

Then I'd like to take you to "China and the Chinese; some resources." This list tries to pick up the resources that are not mentioned in the other lists. There are bookstores listed in "The American-Asian Experience," but 3 have not been listed, so we've added them to this resource list. I have the catalogs on 2 of them - first, China Books and Periodicals. They have a free catalog, and even if you're not going to buy heavily in the area, it's a wonderful way of finding out what's available. Second, the New China Bookstore, which is here in Chinatown, is the San Francisco branch of the Peking Bookstore, which Mr. Tang referred to when he bought his new titles. I've been there, and it's really charming. For one thing, nothing's very expensive, and they have a lot of good material.

I tried to cover films, because that's a big area, and I think the best thing is "A Film Guide on China" that's put out by UCLA, and it's also inexpensive. We'll be seeing a little later one of the films in the series of *One Man's China*.

In periodicals, I mentioned a few that are produced here in the United States, but I think more important are those produced in China. *Peking Review* is quite fascinating, if you want to keep up on political and philosophical thinking of the Chinese. It's written for export, but it does give you an idea of what is important to the Chinese and what has occurred since the Cultural Revolution.

However, probably best for life in China generally, would be *China Reconstructs* and *China Pictorial*, because these are picture magazines, delightful not only to read but to look at. These are available at China Books and Periodicals and the New China Bookstore. I suppose a subscription would be best, but you can buy individual copies.

The libraries and special collections - you've already heard about the East Asiatic Library. Stanford University, Hoover Institute on War, Revolution and Peace is an excellent source on Asian materials. They have a lot on China, particularly on modern history and the contemporary scene. They are in the process of issuing this 3-volume work on *Modern Chinese Society*. It's a very good bibliography. One volume will be on Western languages, and it's a valuable resource tool. They published in 1955 this one volume, *Contemporary China: Research Guide*, which is also a very useful bibliography and research tool, because it covers all Asian languages.

There is also another one-volume work, *China; a handbook*, a British publication. It is divided by subject, and then experts are quoted in the field. You find what is current in China. It was published in '73 and is quite up to date. It covers everything from geography and natural resources to the Communist Party, politics, education, foreign relations, banking and finance, sports, performing arts, and an excellent chapter on sources of information, many of which are perhaps too scholarly for the general public library, but certainly a good spot to start from. It's in SFPL.

Just brought to my attention at the end of the day yesterday, and I don't have proper bibliographic information for you, are these three. This is the *Biographic Dictionary of Chinese Communism 1941-65*, a 2-volume work, and it seems to be an excellent source for the leaders of Chinese Communism. It has long biographies with bibliographies. *Who's Who in Communist China* is a 2-volume work. The prices range from about $20-$30. This was produced in Taiwan, and it also has long biographical sketches. This is a 4-volume work, *The Biographical Dictionary of the Republic of China*. You might also find this useful.

Back to the resource list. I listed some organizations on the third page. There is the *Bay Area Resource Guide on China*. It's only $1, and the ordering information is there. This is probably the single best source.

The National Committee on China-U.S. Relations sponsors programs and films about China to help further the understanding of China in the United States. The Bay Area project is their local office. One thing that the national center produces is a quite

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extensive audio cassettes of interviews, either with people who have been to China, or with people who are experts on China.

The final organization on your list is the U.S.-China Friendship Association, particularly valuable to librarians because they maintain a speakers bureau. If you want a speaker or a film for a program, and they are in the Peninsula as well as in San Francisco, and that's where I got in contact with Judy Merin who spoke yesterday, and she was very good, so I think that is a very good source.

One of the other things we did in preparing for this workshop was to talk to the BARC reference staff about producing some lists on the kinds of popular things that people were asking questions on. To do that, several of the staff members have produced bibliographies. Johanna Goldschmid will be talking about some of them now.

Ms. Goldschmid - I don't know if we've had any questions in BARC on how you go about getting to China, but I know most of us, after working on this workshop, are kind of wondering how to arrange a trip. So one thing we did put together is a sheet of information, sort of a starting point of how you might go about getting visas.

We found a few travel books. This one, Nagel's *Travel Guide*, came out in 1968. *BIP* lists a 1973 edition, but I couldn't find a copy of it. Anyway, this one certainly does have a lot of information. It has lots of historical information and some really nice illustrations of different aspects of China.

The next list is one on Kung Fu. This was based on a list that was put out by SCAN in Los Angeles. The second page is mostly on T'ai Chi, and one of the things I really liked was *Chairman Mao's 4-Minute Physical Fitness Plan.* It has a whole series of exercises, and it has a little record in the back of the original music that's played in China. It starts out with the philosophy of physical fitness and quotations by Chairman Mao, and then the music begins. It's a nice little package.

The next list is "Cooking in Chinese." I'm sure you all have good collections of cookbooks, but we thought we'd pull them altogether for you. We also listed at the end some cooking classes that are available in San Francisco, also in the East Bay and the Peninsula. You can contact them for all the information.

The next list is "Medicine and Health in China Today." This is a very good list, and it's really thoroughly annotated.

Ms. O'Donnell - We have one other special list, and that's the performing arts one, but first there is this book I should have mentioned. It's been added to "The Asian-American Experience." It's called *Going Back*, and it's very interesting, because it's by a group of Asian-American students who went to China for a visit. It's lots of fun to read, because it has lots of pictures, songs that the children sing in the schools. What's particularly interesting is on the tourism and visiting China. So it would be particularly useful to anyone who's planning a trip to China.

There hasn't been much published on the performing arts since 1949 at the time of the Cultural Revolution, so most of the books on your list are background. There are things, especially the scripts of some of the Chinese operas and ballets, that would be available at any of the Chinese bookstores, but beyond that, there isn't too much.

Before we close, I'll ask Stella to say a few words on ordering books.

Ms. Chan - As most of our books are published in Hong Kong, China or Taiwan, we buy them from abroad. We have dealers in Taiwan and Hong Kong who regularly send us catalogs, so we make selections from these catalogs. We visit bookstores at the same time and compile lists. Catalogs from Hong Kong also contain books from China, so instead of buying directly from China, all we have to do is order from Hong Kong.

Until we have selected titles from these catalogs, we compile these "want lists," and we send them to the dealer. He checks each item on the list for availability and to confirm the price. After that, he returns the list to us, and we order off this list. We usually have to allow about one month for this process. Once the order is placed, we assume the dealer will send us the books right away. If it comes by service mail, it takes 4- weeks. If it comes by air, 2 weeks only. Meantime, the dealer

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usually sends us the invoice, and we hold the invoice until the books arrive. When the books have been delivered, we start the process for payment.

If we are purchasing from a dealer for the first time, we have to be very careful and write letters to them, asking for a discount, and also to explain to them how we pay and all that. It's very important to let them know that sometimes it takes several weeks for the city library to pay them, so they won't get upset when they don't receive payment right away.

We can write to them either in English or Chinese. There is no problem there, since most dealers who deal with foreign countries are bilingual.

Besides buying from foreign dealers, we also buy from local bookstores, and there are a good number of them. Some offer only books on China. New China Bookstore in Chinatown, Everybody's Bookstore, China Books and Periodicals - these are bookstores that sell only Chinese books. There are other bookstores that sell books both from Chinatown and Hong Kong. So we order from all of them. It's much more expensive, it's true, but sometimes it's faster, and it's always much more convenient if we do not buy in bulk.

I have prepared a list of our bookstores here in San Francisco. I have also put down the names of some of the dealers that we have put down in the past. Also I have put down the names of some of the record stores that we buy Chinese records from. I will leave it here on the desk, and you can pick up a copy.

Comment from audience - Since you've included a list on Chinese in California, there is a bookstore at 166 Eddy Street called Albatros that has an interest in English language materials on the Chinese in California and San Francisco. I'd also like to mention the Holmes Book Company in Oakland. They have supplied many books on the Chinese in California to SFPL, and they are very well organized. They will search for you on request.

Ms. O'Donnell - Now we're going to be discussing something of the American's attitude toward China. The Bay Area China Education Project has been working on this by helping teachers to teach our children about China, to see China as it is. Rick Doner has been involved in this project since the beginning, and he provided a fine bibliography. He will be telling you about the BAYCEP project, his reading list, and then if there's time, he's going to show you part of the film, *Misunderstanding China*, and explain how it is used by BAYCEP.

TEACHING ABOUT CHINA

Richard Doner

I'll first tell you a little bit about BAYCEP, what we set it up for, and how we can possibly work with you as librarians. The project was started by graduate students in Chinese and East Asian studies and certain professors at Stanford and Berkeley, because Stanford and Berkeley have two of the largest centers of Chinese resources in the country. Right now, because of national cut-backs and budget cuts, they've been forced to combine the centers into one. There will be other centers established regionally in the United States. So BAYCEP was established because there were a tremendous amount of resources being accumulated at Stanford, none of which ever got out into the communities. So we set up as a link or liaison between the resources that have been developed in the university, and the needs and resources that have developed in the schools.

What are some of the things that we do then? First, we've been evaluating materials and recommending a certain number of units. On the table I left some copies of recommended units on China. These are basically short units for high school teaching units that we've investigated and that we've used ourselves, that we find most useful and give the most objective view of China.

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Another thing that we've done is started writing units ourselves. One of the units is centered around the film *Misunderstanding China* that you're going to see today. That unit is an exercise and a number of discussion topics which are aimed at trying to discover people's attitudes about China before going on into a unit about China, to get out certain racial perceptions and historical misconceptions about China.

We're also doing a drug unit. There were over 10 million drug addicts in China in 1949, and they've managed to completely control this through methods that are pretty much unlike the ones that have been attempted in this country. The whole question of drugs is a very interesting one, because it brings in the question of how drugs were introduced into China.

This bibliography I've distributed is the most extensive thing that we've done, and we were really glad to do it, because we've been getting requests for it. We're going to do more of these lists as time goes on.

The main part of our work is to go out into the schools to speak. Generally we go to a department meeting, and we get to one or two interested teachers, and they will then get to some other teachers who are teaching about China and want some more information. We'll offer what resources we have and recommend a number of books, records, films, whatever to the teachers, and then the teachers adapt them to their own needs. The main idea is a give and take. We have the time to evaluate the materials, and what we want from teachers is their reactions to these materials and different ways of using them.

What do we find when we go into a high school in terms of resources, especially in the libraries? We haven't found very much in general. Most of the stuff we've found has been very dated, generally reference type books. I guess the one book I see more and more is the book *Long Time Californ'*, which is about Chinese-Americans. But in general, the average school doesn't have even half or three-fourths of the basic bookshelf which is listed here.

Another of the types of resources that we recommend for libraries and media centers are various media packages that have been put out. We've tried to evaluate those also. We've chosen one or two of them that we think are the best, and we'll go and talk to the person at a media center and recommend that he or she look carefully at some of those media packages, because in terms of learning about China, they have become very crucial - pictures about China, slides, songs and things like that.

We're also producing workshops. This week we had a 5-day workshop on "China Today" at Dominican College. We had about 185 people - teachers as well as other interested people. What we do there is try to introduce a number of sources, including people. An example might be a woman named Betty McAfee who went to China. She's a teacher and film maker who works in the Berkeley schools, and she's done a unit and a film, a whole multi-media show on women in China. We try to bring things like that together for workshops and discussion groups. We've managed to reach large numbers of people this way.

Now I'd like to turn to the recommended booklist. I thought I would just mention certain of the books that I think are outstanding, both in terms of your own reading, and in terms of who these things might be recommended for. Also I'd like to solicit any reactions that people have had on any of the books that I'll mention.

The first book on the list, *Modern China*, is a good example. It's about 150 pages, and we found it to be the most readable, the most accurate, the fairest, and most visually interesting book that we've seen. If you want something that lays out the basic events of the causes of the Chinese Revolution starting from around 1850 with the Western invasion into China, this is the book that I would recommend.

The second book, *Red Star Over China*, is really a classic, and it's a fantastic book to read if you want to learn a little bit about the development of Mao Tse Tung. Edgar Snow was the first Western journalist to make the 1000 mile trek into Yenan where the Communists have their base areas. Basically nothing was known in the early 1930's and 40's. He was the first person to write a journalistic account. He has about a 20-page conversation with Mao who basically gives his own biography. Again, it's also a big book, but it's very readable. This is probably one of the best books to use in a Chinese history course for 11th or 12th graders on up.

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I should mention also *The China Reader*. It's in 4 volumes, and this is basically an excellent reference book with a selection of farily short articles, which, if you need a quick reference to any subject, probably would be the best thing. The last volume, *People's China*, basically deals with the Cultural Revolution, and it's even better than the first 3. There's a lot of articles by Western observers, conflicting reactions to the Cultural Revolution. It's also generally a fairly readable book.

China! Inside the People's Republic is another one that really merits extra attention. I helped write it. The Committee of Concerned Asian Scholars is a group of young Asian scholars that was formed as a reaction to American policy in Vietnam. We wanted to change the American cold war views in Asia. A number of people from our group who visited China worked with some of us who did not go to China. What we tried to do was write a book that was as accurate as possible, which combined certain analytical ideas in a journalistic manner. The whole idea was for the average reader to have a basic introduction to China. It's split up into the subjects listed here, and it's one of the only books that has a good introduction to education - what's happening in education in China; how people are reacting to the new education reforms.

The *Rent Collection Courtyard* on page 2 is a picture book. It's a collection of photographs from sculptures of peasants with a certain amount of explanatory text. These sculptures were carved during the cultural revolution by artists who were sent out to the countryside, and what they've done is re-enact the whole process of rent collection and rent payment. The sculptures are very striking, and people, especially kids, really get into this. We used it in second grade, and we had 2 or 3 kids share one of these books and then talk about what each page meant to them. I also used it in a seminar at Stanford, so it's not just for little kids.

Two more books I should mention. One is *Fanshen: A Documentary of Revolution in a Chinese Village*, which is one of the most famous books. It was published in large quantities in the middle 60's and became very popular, partially as a result of the student movement. It deals with the all important human question of how people change themselves. People want to talk about the human aspect of the Chinese Revolution. How did the peasants accept all these things that the Communists were telling them? This is a journalist's first-hand description. The peasants have lived under a system that is, with modifications, almost 2000 years old. A new Red Army comes in and tells them, "OK, you can take the land now." They can have all the guns in the world, but the whole psychological aspect is crucial, the ingrained habits and internalized values of the people, the whole idea that the landlord is superior and the natural leader. That was something that was very difficult for the Communists to deal with. *Fanshen* has excellent, vivid descriptions of how the villages had to be changed, which was done through a process called the "speak bitterness" meeting, where the villagers would get together and have the opportunity to speak their mind in an anonymous fashion. So eventually the idea of the landlord's superiority was dealt with in the minds of the peasants, but with difficulty because of all the old ingrained ideas.

The last one that I might mention is *The United States and China* by Fairbank. This is a real classic. It's got some problems in it, but it's one of the only ones we found that gives a good introduction to traditional society.

Before I open for questions, I guess I'd like to show you one other thing. We've gotten together something we call a "China Kit," and that is a list of about 12 materials, all of which I have here, from the People's Republic of China itself. We put it into a kit, and we sell them for $5, which is just about what it costs us at China Books and Periodicals. Some of the things that we put together are basically for high school use. One is the *Rent Collection Courtyard* that I mentioned. Another one is *Peking Review*, which is basically a political journal, translations of speeches by Chinese delegates, etc. Another thing is *China Reconstructs*, which I guess would be the equivalent to *Soviet Life*, but which I find infinitely more interesting. One of the things that they at least partially concentrate on is art from the villages themselves. It's excellent visually. *Little Sisters of the Grassland* is a storybook that's used in China. It has good pictures and an obvious political message. It shows the types of role models that the Chinese use for themselves. *Red Wing Detachment* is a comic book which many of you

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may not have seen. It's supposedly a true story of a detachment during the Civil War and the role of a famous heroine. *New Women in New China* is fairly informative, but it's a little bit rhetorical. It is interesting, and it has good stories in it, especially for high school kids. Finally, a real interesting thing on acupuncture is *Acupuncture Anesthesia*, the way acupuncture is used anesthetically. Then, of course, the "Little Red Book."

Now, we realize that you can't just take a group of materials like this and say to the teacher, "Here." So what we've done is written a draft of a teacher's guide to this "China Kit" that stresses what is important about these items. We revised it, based on reactions from teachers. If you're interested in this, you can write to BAYCEP and request the kit. It's $5, and we'll try to send you a draft of the teacher's guide also. What we try to do is introduce the basic kit for $5, and then the teacher, or your libraries, or whoever, can get the materials in large quantities through China Books and Periodicals. China Books is also very good about giving discounts to schools and libraries.

I guess that's about it. Are there any questions or comments?

Question - Have you gotten much static from the schools about this type of material you're using, English language texts published in the People's Republic?

Mr. Doner - We've probably contacted about 300 teachers in various schools and have had some kind of contact through the teachers with thousands of students. Up to now, we haven't had any trouble. Just to give you an example, we went out to Hacienda School in Fremont to the first and second grades with *Chairman Mao's 4-minute Exercises*. Here we are, myself and a woman who works with us, up in front of about 40 kids, and the principal walks by while we're doing Chairman Mao's quotations and exercises to music. It's partially the style, I guess, that we try to use. We definitely go easy. But it's also that people are very conscious of the fact that we don't know very much about China, that most people are starved for information, and that the Chinese very definitely put out very readable type stuff. It's generally not that rhetorical, and they make no bones about what they're saying. These are not Western propaganda materials, but are basically materials that they've written for themselves and translated. We do run into a teacher who will say, "Well, what do you do about Taiwan?" Well, what we've done, of course, is included one thing from Taiwan, but we don't feel that's the most important priority. We've got other things to do, because there is such a lack of things about the People's Republic, and there is plenty of material available from Taiwan.

Question - How do you contact the teachers in schools?

Mr. Doner - Generally it's a 2-way process. Sunnyvale High School heard that we had the film *Misunderstanding China*, and they wanted to use this film in a class. So we went out with it. That led to the Social Studies Department Head asking me to review a book called *China* by Scholastic. I reviewed it - it was horrible - and we sent the criticism both to the department head and to the publisher so that they could change it. Then we started working a little more with some of the other social studies teachers, using the film. You gradually get a reputation, and now it's gotten to the point where we don't even have to initiate it ourselves, because there really is a need for this. The whole idea of BAYCEP originally was to act as a model. We're hoping that other people will imitate us. There's another project just like ours called Project in Asian Studies Education, working out of Ann Arbor. So it's really not a problem, once people hear of you.

Question - Do you evaluate textbooks?

Mr. Doner - Yes. One of the things that we've been evaluating is an 8th grade level textbook called *Forces of Emerging Nations*. We think it's putrid. It's putrid in terms

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of the text, and also in terms of the visual images that it has. We're trying to look at the impressions that the average 8th grade student would get from something like this. We write a criticism of this, and if people want our opinion, we encourage them not to use it, because there are other books that are much more valuable. We would be very happy to evaluate any book on China.

Question - We have problems with teachers assigning a book to 30 students at once. Is there any way your organization could discourage this kind of blanket assignment?

Mr. Doner - We may be contributing to that problem. We usually try to have teachers be as specific as possible. What I would encourage them to do is not to require students to just do something on education, but more specifically on nurseries or child care. Then the students themselves could make a list of books where they found the information relating to the topic, rather than have the teacher assign one specific book. Another thing would be to concentrate on books which are general, books that would satisfy a variety of specific assignments, such as anthologies, biographies and histories.

OK, I'll show the film now. *Misunderstanding China* was shown on CBS, and some of you may have seen it. What we usually do with this film is hand out paper and ask people to write down 3 words that come to their minds when they think of Red China, just to write it down without thinking about it, then also to do the same thing about the United States. Then we collect the papers and tabulate them to see which things pop up most - population, Communism, dictatorship, rice, Kung Fu, any number of things. The whole idea is to try to bring out some of the stereotypes of China. Then after we show the film, we give the tabulation of how many people said each one of these things, and we start a discussion about it, and then broaden it into where people got their first images of China - going through Chinatown, eating Chinese food, things like that. Anyway, obvious prejudices, stereotypes, what-you-will, emerge; and what this film does is to show some of those stereotypes and how and why they developed, but it goes on to show the Chinese as individual human beings, not as a collective stereotype. Then the last scene is the credits. The background to the credits is a scene from *55 Days to Peking*, a part where Charlton Heston is on a white horse riding down the streets of Peking, and in the picture there's a little Chinese girl who befriends him, and he's riding on this white horse. She's very despondent because she's going to lose her American friend, and he looks down on her from his white horse and says, "Here, take my hand," and he pulls her up onto the horse, and they ride off in the distance. We ask people to be sure to watch that scene behind the credits. The innuendo is obvious. If they can understand that last scene, they can begin to understand the whole misunderstanding we have had about China.

[Film]

Ms. O'Donnell - Are there any other questions for Rick? If not, thank you very much. Thank you all for coming, and we'll see you in September.

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RECOMMENDED BOOKS ABOUT CHINA: A BIBLIOGRAPHY FOR LIBRARIES

Bay Area China Education Project (BAYCEP)

I. Basic Bookshelf on Modern China (China in the Twentieth Century)

MODERN CHINA: THE MAKING OF A NEW SOCIETY FROM 1839 TO THE PRESENT, by Orville Schell and Joseph Escherick, Vintage Sundial Books, 1972, 147 pp., paper, $1.50. An excellent and readable short history of modern China. Combines very effective treatment of historical events and socio-political movements with superb photographs. The best first book for someone who wants an introduction to the causes of the Chinese revolution.

RED STAR OVER CHINA, by Edgar Snow, Grove Press, 1973, 543 pp., paper, $2.95. The classic journalistic description and analysis of the rising tide of revolution in China during the 1930's. First published in 1937, it includes accounts of the Long March, the Red Army, guerilla tactics, the establishment of revolutionary base areas, and, especially fascinating, Snow's reports on his long conversations with Mao Tse-tung in Yenan.

THE CHINA READER, edited by Franz Schurmann and Orville Schell, Vintage Press, 1967/1974, 4 volumes: Volume 1, Imperial China, 322 pp., $2.40; Volume 2, Republican China, 394 pp., $2.40; Volume 3, Communist China, 667 pp., $2.95; Volume 4, People's China (edited by Franz Schurmann, David Milton, and Nancy Milton), 673 pp., $3.95; all are paper. A very well-edited collection of historical documents, eyewitness accounts, and scholarly analyses covering the development of China from 1644 (the start of the last imperial dynasty) to the present. Each section is preceded by a useful introduction and overview. Thoroughly indexed for references to subject areas of particular interest to readers.

A CHINESE VIEW OF CHINA, by John Gittings, Pantheon, 1973, 216 pp., paper, $1.95. Excellent source for hearing directly what the Chinese themselves have to say about their history and society. Divided into sections on Imperial, Modern, and Contemporary China, the readings are based on 34 extracts from various Chinese writers. Includes useful introductory remarks for each article and reference sections with suggestions for further reading as well as basic factual information.

CHINA! INSIDE THE PEOPLE'S REPUBLIC, by the Committee of Concerned Asian Scholars, Bantam Books, 1972, 433 pp., paper, $1.50. Written by a group of young China scholars who visited the People's Republic in 1971. A comprehensive and very readable report on the following topics: the pre-1949 "years of bitterness", the spirit of Yenan (on values and social issues in China today), the Cultural Revolution, cities, communes, factories, education, medicine, arts, women, and China's foreign policy. Included are 32 pages of photographs and a transcript of an interview with Premier Chou En-lai.

CHINA IN MAPS, by Harold Fullard, Denoyer-Geppert, 1968, 25 pp., paper, $2.45. Handy atlas in which each map, whether historical or physical, is accompanied by descriptive text. Information on China in the Modern World is somewhat out of date. But maps are generally good, covering wide range of information on history, climate, topography, geology, agriculture, industry, demography, and communication networks.

MODERN CHINESE STORIES, by W.J.F. Jenner, Oxford U Press, 1970, 271 pp., paper, $2.50. An excellent collection of twenty stories by some of China's best writers of this century. Stories reflect much of the political and social ferment of their respective time periods, and are a very good medium for understanding the development of modern China.

RENT COLLECTION COURTYARD: SCULPTURES OF OPPRESSION AND REVOLT, Peking: Foreign Languages Press, 1970, 86 pp., paper, $1.25, available through China Books and Periodicals. A series of photographs showing sculptures of peasants in the process of paying their rent to an infamous landlord in pre-1949 China, and then revolting against these conditions. Sculptures were carved during the Cultural Revolution in the mansion of the landlord which now exists as a museum. The book is an excellent way of getting into some basic causes of the Chinese revolution. Suitable for all ages.

FANSHEN: A DOCUMENTARY OF REVOLUTION IN A CHINESE VILLAGE, by William Hinton, Random House, 1968, 637 pp., paper, $2.95. Another excellent journalistic description/analysis of the land reform program and the basic process of peasants transforming themselves "from passive victims of natural and social forces into active builders of a new world." A very readable book by an author who knew the language and lived among the Chinese people.

WOMEN AND CHILDCARE IN CHINA, by Ruth Sidel with Photos by Victor W. Sidel, Penguin Books, 1973, 207 pp., paper, $1.25. A firsthand report by a psychiatric social worker with special interest in day care for pre-school children. The book is very readable for those with little or no China background, and covers questions of women's role in traditional China, marriage, pregnancy and childbirth, nursery and kindergarten, and the Cultural Revolution. Also compares child-rearing in China with that in the USSR and Isreal.

CHINA'S DEVELOPMENTAL EXPERIENCE, ed. by Michael Oksenberg, Praeger, 1973, 277 pp., paper, approx. $2.45. A collection of articles on different aspects of modern Chinese development by several social scientists. Divided into sections on historical, ideological and international context; economic and scientific development; social values and social organization; universal values and particular societies. General reading level is fairly high, but the subject areas covered in specific articles like the family, treatment of minorities, medicine and public health, etc., are extremely important.

THE UNITED STATES AND CHINA, by John K. Fairbank, Harvard U. Press, 1971, 500 pp., paper, $2.45. Very useful as a general survey of China's historical development including descriptions of major political traditions and institutions.

REPORT FROM A CHINESE VILLAGE, by Jan Myrdal and Gun Kessle, illus., Vintage Press, 1972, paper, $1.95. An excellent group of interviews with peasants from the village in which Myrdal lived in 1962. Portrays the process of social change at the village level from the point of view of various individuals including a schoolmistress, communist cadres, leaders of the vegetable group, and many others. An important book for understanding the human aspect of political revolution.

MAO TSE-TUNG: AN ANTHOLOGY OF HIS WRITINGS, by Anne Fremantle, ed., Mentor Books, 1962, 297 pp., paper, $0.95. Good small collection of Mao's political, military, and philosophical writings which also includes brief explanatory notes and an introductory essay by the editor. A useful guide to some of Mao's best known works for the general reader.

II. Other Important Books on Modern China
(History, Politics, and Society)

SELECTED READINGS FROM THE WORKS OF MAO TSE-TUNG, Peking: Foreign Languages Press, 1971, 504 pp., $1.75 (paper), $2.25 (cloth). Includes many of Mao's most important writings selected from the four volume collection of his works as well as from later speeches and essays. The smaller, red-plastic covered editions of QUOTATIONS FROM CHAIRMAN MAO TSE-TUNG ($0.60) and FIVE ARTICLES BY CHAIRMAN MAO TSE-TUNG ($0.35) provide even easier access to an introduction to the basic themes of the man whose thinking helped shape the Chinese revolution.

CHINA SHAKES THE WORLD, by Jack Belden, Monthly Review Press, 1970, 524 pp., paper, $2.45. Excellent journalistic description/analysis of the Chinese revolution and Civil War in the 1940's, first published in 1946. Especially interesting are some of the personal accounts. Viewed by some as one of the three classics of that period along with RED STAR OVER CHINA and FANSHEN.

MAO TSE-TUNG: A BIOGRAPHY, by Stuart R. Schram, Pelican Books, 1969, 351 pp., paper, $1.65. A chronological and interpretative presentation of the life of Mao Tse-tung. This biography covers the period from Mao's boyhood to the Cultural Revolution, but its primary focus is on the period of revolutionary struggle between 1921 (the founding of the Chinese communist party) and 1949 (the establishment of the People's Republic).

AWAY WITH ALL PESTS: AN ENGLISH SURGEON IN PEOPLE'S CHINA, 1954-1969, by Joshua Horn, Monthly Review Press, 1971, 192 pp., paper, $2.45. A British doctor reports on his experiences during fifteen years of practicing medicine in China as a surgeon, professor, and member of a mobile medical team which traveled extensively through the countryside. Although some of the description is rather technical, the book still provides a dramatic account of China's struggle to overcome some of its worst problems of public health.

THE CULTURAL REVOLUTION IN CHINA, by Joan Robinson, Pelican, 1969, 151 pp., paper, $1.45. A collection of primary documents relating to the Great Proletarian Cultural Revolution. Also includes a very useful introduction which chronicles the history and development of the Cultural Revolution.

THROUGH CHINESE EYES, edited by Peter Seybolt, Praeger, Volume 1, 136 pp., paper, $2.75; Volume 2, 158 pp., paper, $2.75. An excellent collection of short exerpts-mostly from Chinese sources- describing the process of revolution in China and daily life in contemporary China.

THE CHINESE ROAD TO SOCIALISM: ECONOMICS OF THE CULTURAL REVOLUTION, by E.L. Wheelwright and Bruce McFarlane, Monthly Review Press, 1970, 256 pp., $2.95 (paper), $7.50 (cloth). Two Australians analyze the relations between political and economic development in China with particular emphasis on changes during the Cultural Revolution. Provides some of the most readable information available on the functionning of the Chinese economy.

A YEAR IN UPPER FELICITY: LIFE IN A CHINESE VILLAGE DURING THE CULTURAL REVOLUTION, by Jack Chen, Macmillan, 1973, 383 pp., cloth, $8.95. The author, born in Trinidad, is the son of the former Foreign Minister of China (during the Republican period) and lived and worked in China from 1950 to 1973. This book recounts his experiences in a Chinese village during the year he spent there as part of the movement to temporarily relocate intellectuals in the countryside to engage in manual labor.

IDEOLOGY AND CULTURE: AN INTRODUCTION TO THE DIALECTIC OF CONTEMPORARY CHINESE POLITICS, by John Bryan Starr, Berkeley: U of California Press, 1973, 300 pp., paper. A thorough, readable, and well-organized survey of ideology and political organization in contemporary China. Chapters focus on such topics as the party, the army, the state, and the role of Mao Tse-tung thought. Especially valuable for its treatment of the relationship between political ideology and every day culture.

PRISONERS OF LIBERATION: FOUR YEARS IN A CHINESE COMMUNIST PRISON, by Adele and Allyn Rickett, with an introduction by Victor H. Li, Anchor, 1973, 344 pp., paper, $2.50. This is the story of two Americans arrested in Peking (where they were students)in 1950 on charges of espionage. Not only is the story of their arrest and imprisonment engrossing in itself, but the book provides what is perhaps the best account available of the myth and reality behind "thought reform" in the Chinese legal system. The introduction by a professor of law at Stanford adds a very interesting comparative perspective on the whole issue of "brainwashing".

CHINA RETURNS, by Klaus Mehnert, Signet, 1972, 302 pp., paper, $1.50. One of the best accounts of the experiences and impressions of a recent (1971) visitor to the People's Republic of China. The author, a German journalist, has visited China five times since 1929; so, he is in a unique position to comment on the great changes that have taken place in China over the last half century.

ORIGINS OF THE CHINESE REVOLUTION, 1915-1949, by Lucien Bianco, Stanford U Press, 1971, 223 pp., $8.50 (cloth), $2.95 (paper). An exceptionally clear analysis of the causes and development of revolution in China. Excellent for both those with little knowledge about China and those with more background.

(Modern Chinese Literature)

ANTHOLOGY OF CHINESE LITERATURE FROM 14th CENTURY TO THE PRESENT, edited by Cyril Birch, Grove Press, 1972, 476 pp., paper, $3.95. Volume II of a very useful compilation of poems, stories, biographies, plays and philosophical letters.

TWENTIETH CENTURY CHINESE POETRY, edited by Kai-yu Hsu, Anchor, 1963, 471 pp., paper, $1.95. An anthology of works representing nearly fifty modern Chinese poets with heaviest attention paid to the pre-1949 period.

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SILENT CHINA: SELECTED WRITINGS OF LU XUN, edited by Gladys Yang, Oxford U press, 1973, 196 pp., paper, $2.95. Stories, poems, and essays by Lu Xun (Lu Hsun), the father of revolutionary literature in China. Lu Xun, who died in 1936, is best known for his short stories which satirize the decline of traditional Chinese society.

THE FAMILY, by Pa Chin, Doubleday, 1972, 329 pp., paper, $2.50. First published in 1931, this novel has become a modern classic. It tells the story of the struggle between tradition and change within one Chinese family in the early decades of this century.

POEMS OF MAO TSE-TUNG, edited by Hua-ling Nieh Engle and Paul Engle, Delta, 1972, 160 pp., paper $2.45. A collection of 37 of Mao's poems. Provides a look at the literary side of the leader of revolutionary China. Includes an introduction and notes to the poems.

III. General Texts and Histories on China

SHORT HISTORY OF CHINA FROM EARLIEST TIMES TO 1840, by Tung Chi Ming, Peking: Foreign Languages Press, 1965, paper, available through China Books and Periodicals. A good and readable short survey.

THE RISE AND SPLENDOUR OF THE CHINESE EMPIRE, by Rene Grousset, Berkeley: U of California Press, 1963, paper, $2.45. Good survey of Chinese history through the 18th century giving major emphasis to earlier periods. Very clear discussion of China's cultural achievements and political processes.

EAST ASIA: THE GREAT TRADITION, by Edwin O. Reischauer and John K. Fairbank, Houghton Mifflin, 1958, 955 pp., cloth, $12.95. A very comprehensive and detailed reference work for the scholar as well as introductory courses on Asian history which was developed from lectures given at Harvard. Volume includes surveys of Korean and Japanese history as well as Chinese history through the mid 19th century.

AN INTRODUCTION TO CHINESE CIVILIZATION, by John T. Meskill, Heath and Co., 1973, 699 pp., paper, $6.95. A truly excellent volume useful for all areas of interest. Contains a basic chronological history of China, as well as several articles by various authors on crucial aspects of Chinese civilization including archaeology, art, economic structure, geography, language, literature, politics, and religion.

A SHORT HISTORY OF THE CHINESE PEOPLE, by L. Carrington Goodrich, (illus.), Harper-Row, paper, $2.40.

IV. Important Books on Late Traditional China (approximately 1368 through 1911) (History, Politics, and Society)

THE TRADITIONAL CHINESE STATE IN MING TIMES, 1368-1644, by Charles Hucker, U of Arizona Press, 1961, paper, $1.75. Describes the major political institutions and processes during the Ming dynasty.

LOCAL GOVERNMENT IN CHINA UNDER THE CH'ING, by Chu T'ung Tsu, Stanford U Press, 1969, paper, $3.95. A very useful book on the local governmental structures, methods, and values in late traditional China. Especially good on the position of local officials, tax collection, administration of justice, and the role of local elites.

PEASANT REVOLTS IN CHINA, by Jean Chesneaux, Norton, 1973, paper, $3.95. A good layman's treatment of a crucial, but heretofore neglected aspect of Chinese history.

THE OPIUM WAR THROUGH CHINESE EYES, by Arthur Waley, Stanford U Press, 1958, paper, $2.95. Useful translation mixed with commentary on Chinese reactions to the introduction of opium into China and the resulting conflicts.

RELIGION IN CHINESE SOCIETY, by C.K. Yang, Berkeley: U of California Press, ____, paper, $____. A good, comprehensive treatment of religion in traditional China.

CHINA IN REVOLUTION: THE FIRST PHASE, edited by Mary Wright, Yale U press, 1971, paper, $5.95. An excellent collection of thought provoking articles on various aspects and causes of the 1911 Revolution.

DAUGHTER OF HAN: THE AUTOBIOGRAPHY OF A CHINESE WORKING WOMAN, by Ida Pruitt from the story told her by Ning Lao T'ai-T'ai, Stanford U Press, 1945, paper, $2.95. Excellent and readable account of the position of Chinese women before Liberation. Rich in description of Chinese daily life and social customs in "the old days."

FOREIGN DEVILS: WESTERNERS IN THE FAR EAST FROM THE SIXTEENTH CENTURY TO THE PRESENT DAY, by Pat Barr, Penguin, 1970, paper, $2.95. Outstanding introduction to the experiences of Americans and Europeans in East Asia with particular emphasis on the inter-relationship between events and attitudes told by people who were there. Also, excellent illustrations.

RURAL CHINA, by Hsiao Gung-Ch'uan, U of Washington Press, 1967, paper, $5.95. A highly extensive treatment of the major social, political, and economic institutions affecting people at the local levels. Also deals well with the question of how these institutions changed.

SUN YAT-SEN: HIS LIFE AND ITS MEANING, by Lyon Sharman, Stanford U Press, 1968, 520 pp., paper, $2.95. First published in 1934, this book remains highly useful for an understanding of the man called "the father of the Chinese Revolution." The author tries to look at Sun's life critically in order to break down the hero-legend which his successors erected in his name in order to legitimize their own rule."

(Literature of Late Traditional China)

THE DREAM OF THE RED CHAMBER, by Tsao Hsueh Chin, tr. by Chi-Chen Wang, Twayne, $6.00.

SCHOLARS, by Wu Ching-Tzu, tr. by Yang Hsien and Gladys Yang, Grosset and Dunlap, 1972, paper, $3.95.

GOLDEN LOTUS, 4 vols., Routledge and Keagan, $35.00.

STORIES FROM A MING COLLECTION, tr. by Cyril Birch, Grove Press, 1968, paper, $2.25. An especially readable collection of short stories.

TRAVELS OF LAO TS'AN, by Liu T'ieh-Yun, tr. by Harold Shadick, Cornell U Press, 1952, paper, $2.95.

ALL MEN ARE BROTHERS, 2 vols., tr. by Pearl Buck, John Day, 1966, $20.00.

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V. Important Books on Early Traditional China (approximately 220 through 1368) (History, Politics, and Society)

BUDDHISM IN CHINESE HISTORY, by Arthur Wright, Stanford U Press, 1970, paper, $1.95. A short readable analysis of the introduction of Buddhism in China and the effects the religion and the society had on each other.

TRAVELS, by Marco Polo, ed. by T. Wright, tr., by Marsden, Bohn's Antiquarian Library Service, 1968 (reprint of 1854), $17.50.

WANG AN-SHIH: PRACTICAL REFORMER, ed. by John Meskill, (Problems in Asian Civilizations), Heath, 1963, paper, $2.25. Both this and the volume on the CHINESE CIVIL SERVICE (listed below) are good collections of views on crucial problems in the development of Chinese culture and politics. Very useful for both high school and college.

CHINESE CIVIL SERVICE: CAREER OPEN TO TALENT, ed. by Johanna M. Menzel, (Problems in Asian Civilizations), Heath, 1963, paper, $2.25.

DAILY LIFE IN CHINA ON THE EVE OF THE MONGOL INVASION, 1250-1276, by Jacques Gernet, Stanford U Press, 1970, paper, $2.95. A very good, readable description of Chinese society on the local, every day level. Good for the beginning student who wants a more concrete introduction to early traditional Chinese society.

CHINA'S CULTURAL TRADITION: WHAT AND WHITHER, by Derk Bodde, Holt, Rinehart and Wilson, 1957, (Source Problems in World Civilizations), paper, $1.50. Probably the best and shortest introduction to traditional Chinese culture. Written specifically for high school use.

(Literature of Early Traditional China)

ANTHOLOGY OF CHINESE LITERATURE FROM EARLY TIMES TO THE 14th CENTURY, ed. by Cyril Birch and Donald Keene, (illus.). Grove Press, 1965, paper, $3.95. Volume I of this valuable collection of poems, short stories, letters, and philosophical and historical writings arranged chronologically by dynasty in readable translations. Good for a literature class or as supplemenatry text in a history course.

POEMS OF THE LATE T'ANG, tr. by Angus C. Graham, Penguin, paper, $1.25. Good, readable translations from one of the most important literary periods in Chinese history.

VI. Important Books on Ancient China (through 220)

ANCIENT CHINA, by Edwar Schafer, Time-Life, 1967, 191 pp., cloth, $6.95. Beautifully illustrated book with maps, illustrations, and diagrams. The text is somewhat detailed in discussion of Chinese cosmology, inventions, literature and history up through the 10th century. Text is well balanced by the pictures.

BIRTH OF CHINA, by H.G. Creel, (illus.), Ungar, 1954, paper, $3.45.

THREE WAYS OF THOUGHT IN ANCIENT CHINA, by Arthur Waley, Anchor, 1956, paper, $0.85. A basic and readable introduction to Chinese Taoism, Confucianism, and Legalism.

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SOURCES OF CHINESE TRADITION, Vols. I and II, ed. by Wm. Theodore de Barry et al, Columbia U Press, 1960, paper, Vol. I $3.50, Vol. II $2.50. Good selection of readings in primary sources translated from the Chinese.

CHINESE THOUGHT FROM CONFUCIUS TO MAO TSE-TUNG, by H.G. Creel, U of Chicago Press, 1971, 303 pp., paper, $2.95. Good non technical summary dealing with Confucianism, ideas of Mo-tsu and Mencius, Taoism, and Legalism. An excellent introduction for the general reader used frequently in high school.

TAO TE CHING, by Lao Tzu, tr. by D.C. Lau, Penguin, paper, $0.95. A good translation of one of the Chinese philosophical classics.

ANALECTS OF CONFUCIUS, tr. by Arthur Waley, Random, paper, $1.95.

EARLY CHINESE LITERATURE, ed. by Burton Watson, (Companion to Asian Studies Series), Columbia U Press, 1962, paper, $2.95.

VII. Important Books on Chinese Archaeology and Pre-History

THE PRE-HISTORY OF CHINA: AN ARCHAEOLOGICAL EXPLORATION, by Judith M. Treistman, (illus.), Natural History, 1972, $5.95 (cloth), $1.95 (paper).

CHILDREN OF THE YELLOW EARTH, by Johan G. Andersson, MIT Press, paper, $3.95.

VIII. Important Books on Geography and Demography of China

RAND MCNALLY ISSUSTRATED ATLAS OF CHINA, Rand McNally, 1972, 80 pp., paper, $4.95. A commercial reprint of an atlas prepared originally by the Central Intelligence Agency. An excellent compilation of maps, explanatory text, charts, and photographs. More detailed and advanced than CHINA IN MAPS (see Basic Bookshelf).

ASIA'S LANDS AND PEOPLES, by George B. Cressey, McGraw-Hill, 1963, 622 pp., cloth, $12.50. Standard geography of Asia with 130 pages on China. Includes analysis of China's prospects for economic development; also many interesting photographs of diverse regions of China.

EVERY FIFTH CHILD: THE POPULATION OF CHINA, by Leo A. Orleans, Stanford University Press, 1972, 190 pp., cloth, $8.50. An analysis of contemporary China's attempts to deal with the problems of population growth and overpopulation.

IX. General Reference Works on China

SYLLABUS OF CHINESE CIVILIZATION, by J. Mason Gentzler, (Companion to Asian Studies), Columbia University Press, 1972, paper, $2.40.

EAST ASIA: A BIBLIOGRAPHY FOR UNDERGRADUATE LIBRARIES, edited by Donald Gillan, Foreign Area Materials Center, 1970, 130 pp., cloth, $8.95. Designed to assist scholars and librarians in selecting titles especially useful for reference and student research. Two thousand entries graded in terms of their importance for undergraduate collections.

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A BIBLIOGRAPHY OF SECONDARY ENGLISH LANGUAGE LITERATURE ON CONTEMPORARY CHINESE POLITICS, edited by Michael C. Oksenberg et al, East Asia Institute, Columbia University, 1970, 127 pp., $2.00. Unannotated bibliography.

CHINA: A RESOURCE AND CURRICULUM GUIDE, edited by Arlene Posner and Arne J. de Keijzer, University of Chicago Press, 1973, 277 pp., paper, $2.95. An valuable guide to curriculum units, audio-visual materials, reference works, and other resources on China.

X. Books for Younger Readers

THE PEOPLE'S REPUBLIC OF CHINA, by Margaret Rau, Julian Messner Company, 1973, 128 pp., cloth, $6.64. The story of the Chinese revolution and descriptions of life in China today. Ages 9-12.

THE YELLOW RIVER, by Margaret Rau, Julian Messner Company , 1969, 95 pp., cloth, $3.64. Chinese history and culture as it has developed along the Yellow River. 9-12

THE YANGTZE RIVER, by Margarat Rau, Julian Messner Company, 1970, 96 pp., cloth, $3.64. Chinese history and culture as it has developed along the Yangtze River. 9-12

CHINESE FAIRY TALES, by Isabelle C. Chang, Schoken Books, 1965, 74 pp., paper, $2.45. An enchanting collection of tales and fables from China. 9-up

THE FOOLISH OLD MAN WHO MOVED MOUNTAINS, by Marie-Louise Gebhardt, Friendship Press, 1969, 128 pp., paper, $1.75. Illustrated stories, songs, sayings, and poems from all ages in Chinese history. 9-12

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Stanford University
Stanford, California 94305
(415) 497-4781

or

Center for Chinese Studies
12 Barrows Hall
University of California
Berkeley, California 94720
(415) 642-0402

CHINA TODAY
Some Background Books

BEST COPY AVAILABLE

Berton, Peter and Eugene Wu. *Contemporary China - a research guide.* The Hoover Institution on War, Revolution and Peace. Stanford, Ca., Stanford Univ., 1967.
A major work that lists bibliographies, indexes and research materials - periodicals, documents, etc. - in the fields of the social sciences and the humanities - with some coverage of science and technology. Primarily from the post 1949 period, it covers titles from the East and the West in a subject arrangement with full annotations. Appendices include research publications of U.S. libraries and institutions and selected dissertations and theses on China.

Wu, Yuan-Li, ed. *China, a handbook.* NY, Praeger, 1973. $35.
A one-volume encyclopedia, written by scholars, that includes sections on geography, natural resources, politics, economics, social developments and much more. Particularly valuable to librarians is the chapter on information sources. Extensive charts, graphs and maps and a collection of basic political documents of the People's Republic of China make this work an invaluable reference aid.

* * * * *

An, Tai-Sung. *Mao Tse-tung's Cultural Revolution.* Indianapolis, Pegasus, 1972. $1.95 paper.
The author, a political scientist at Washington College, outlines and interprets the events of the Cultural Revolution. Despite claims that it has been successful, An believes that it has actually failed and most of the reforms will not last after Mao's death.

Bloodworth, Denis. *The Chinese Looking Glass.* NY, Dell, 1969. $1.25 paper.
A delightful history of China and her customs. While pointing out the trends and traditions that seem strange to us, the author also shows how ridiculous many Western habits appear to the East.

Galston, Arthur W. *Daily Life in People's China.* NY, Crowell, 1973. $6.95.
The author, an American scientist, was invited to make a second visit to China with his family. They were allowed to live in a commune and take part in the daily life. They also visited schools, hospitals, factories and stores. The Galstons were impressed with Chinese life, though they do express concern over certain aspects of it. Many photos.

Han, Suyin. *China in the Year 2001.* NY, Basic Books, 1967. $5.95.
A scholarly work that documents China's growth since 1949 and projects her future development.

Karol, K.S. *China: the other Communism.* NY, Hill & Wang, 1967. $3.95 paper.
Karol, a journalist who lived in Moscow, is well able to evaluate the Chinese version of Communism and interpret it to Western audiences. He covers nearly every aspect of life in China in a readable style.

Myrdal, Jan. *China: the revolution continued.* NY, Pantheon, 1971. $5.95.
Myrdal returns to the village that was the subject of his first book, *Report from a Chinese Village.* The book explores the changes of the past eight years and is an interesting account of the effects of the Cultural Revolution on rural life.

Nee, Victor. *The Cultural Revolution at the Peking University.* NY, Monthly Review Press, 116 W. 14th St., 1969. $4.50; $1.95 paper.
The events that led up to and followed the Cultural Revolution, and told through interviews with students and teachers. It's a brief and clear introduction to the philosophy that dominates education in China now.

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Terrill, Ross. *800,000,000: the real China.* Boston, Little, Brown, 1971. $7.95. Dell, $2.45 paper.

Terrill toured China as a correspondent for the *Atlantic Monthly*. He covered all the important developments, but at the same time, he manages very human interviews with the Chinese. The result is a very readable portrait of people and places.

Tuchman, Barbara. *Notes from China.* NY, Macmillan, 1972. $1.25 paper.

Tuchman returned to China in 1972. The book is based on her articles in the *New York Times*. She compares the China she knew in the 30's and 40's to the present. A realistic and warm account.

* * * * *

Compiled by Peggy O'Donnell, BARC, 6/19 & 20/74

The activity which is the subject of this report was supported in whole or in part by the U.S. Office of Education, Department of Health, Education and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education, and no official endorsement by the U.S. Office of Education should be inferred.

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SELECTED ANNOTATED BIBLIOGRAPHY

of the

CHINESE IN CALIFORNIA

Compiled by

William Heintz
Bay Area Reference Center

(This bibliography was originally prepared for the BARC Workshop on California History which was held in June 1968. The list is being reissued because it is still valuable as a research tool.

In 1970 William Heintz and Gladys Hansen published, "The Chinese in California, a Brief Bibliographic History." Portland, Oregon, Richard Abel & Co. 1970. $18. This work lists over 400 titles--all of which are in San Francisco Public Library's collection and is invaluable to anyone doing research in this field. An excellent index covers a wide variety of topics.

The addition of this title provides a useful update to the original BARC bibliography.)

June 19 & 20, 1974.

* *

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Bancroft, Hubert Howe. History of California, Vol. VII 1860-1890. San Francisco, The History Co., 1890. 979.4 B221

Chapter XIV "Chinese, the labor agitation and Politics" provides an excellent lengthy discussion of this issue including laws and treaties with China.

Brace, Charles Loring. The New West: Or California in 1867-1868. New York: G. P. Putnam & Son,1869. 917.94 B722

An early, sympathetic account of the Chinese including work habits, dress manners, etc.

California State Board of Control California and the Oriental: Japanese, Chinese and Hindus. Sacramento: State Printing Office, 1920 *325.251 C121:2

Contains extensive data on immigration of Chinese, population, land ownership, living conditions, housing, legal agreements on immigration and other related matters up to 1920.

Caughrey, John Walton Gold is the Cornerstone. Berkeley: University of California Press, 1948. 979.4 C31g

Traces the evolution of dislike and sometimes hatred in mining camps for various nationalities including the Chinese. Describes the famous Weaverville Chinese war.

Chiu, Ping Chinese Labor in California, 1850-1880, an Economic Study. Madison, Wis.: State Historical Society of Wisconsin for the Dept. of History, University of Wisconsin, 1963. 325.251 C449c

A study which describes and analyses the role of Chinese immigrants in the economic development of California.

Chu, Daniel Passage to the Golden Gate: A History of the Chinese in America to 1910. Garden City, N. Y.: Doubleday, 1967. 325.794 C47p

A book for young people, this text emphasizes the contribution of the Chinese to the economic growth of this nation.

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Cleland, Robert Glass California in Our Time 1900 - 1940. New York: Alfred Knopf, 1947 979.4 C589ca

Discusses the history of the Chinese in California but with emphasis on events after 1900.

Condition of the Chinese Quarter. San Francisco Municipal Report 1884-1885. *352 Sa52 35

Provides a thorough look at the vice and conditions of Chinatown with map showing supposed locations.

Coolidge, Mary R. Chinese Immigration New York: Henry Holt & Co., 1909. *325.251 C77

A scholarly report on what brought about the large migration of Chinese to California (Opium Wars of 1340, etc.) besides just the lure of gold. The emotional anti-Chinese years of 1870 to 1900 are treated in detail.

Davis, William Heath Seventy-five Years in California San Francisco John Howell, 1929 *979.4 D299 sm:3

Memoirs of an early California businessman which tell of the competition by Chinese to San Francisco small businessmen.

Dillon, Richard H. The Hatchet Men; The Story of the Tong Wars in San Francisco's Chinatown. 979.461 D587h

One of few full length books on the Chinese in California, this text describes the growth of Chinatown and the development and control exerted by the dreaded Tong gangs.

Dobie, Charles Caldwell San Francisco's Chinatown New York: Appleton, 1936 917.94 D653

This native San Franciscan tells of his first contacts with Chinese servants as a youth and his own personal investigations into Chinatown. The book also includes much history of the Chinese in California.

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Goss, Helen The Life and Death of a Quicksilver Mine Los Angeles: Historical Society of Southern California, 1958 979.417 G694L

The story of a Calistoga, Lake County quicksilver mine and the Chinese miners who worked there till the turn of the century.

Hansen, Harvey J. & Joanne Thurlow Miller Wild Oats in Eden, Sonoma County in the Nineteenth Century. Santa Rosa: The Authors, 1962 979.418 H198w

Briefly notes the Chinese population in Santa Rosa in the 1880s and Chinese labor used at the historic Buena Vista Winery.

Hittell, Theodore H. History of California San Francisco: N.J. Stone & Co., 1886-1897. 979.4 H638

Although the whole Chinese immigration question is thoroughly covered here, the text gives particular attention to the first decade of the gold rush as it concerned the Chinese. (See particularly pages 98-113, Vol. IV and index to all volumes, Vol. IV.)

Howard, Robert West. The Great Iron Trail New York: G.P. Putnam's & Sons, 1962. 385.097 H836g

One entire chapter of this book entitled "Not a Chinamen's Chance", is devoted to the contribution the Chinese made to building the Central Pacific Railroad in the 1860s. One of the few books on railroads to give the Chinese any credit.

Hoy, William. The Chinese Six Companies San Francisco: Chinese Consolidated Benevolent Assoc., 1942. 325.251 H85lc

One of the most complete histories of the organization of the Chinese Six Companies in the early 1850s. The author was a long time resident of Chinatown in San Francisco and pre-world War Two historian of the Chinese.

Hunt, Rockwell D. California the Golden New York: Silver, Burdett & Co., 1911. j979.4 H91[4] 979.4 H91[4]

An early, turn of the century grade school text on the Chinese.

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Jackson, Helen Hunt. Bits of Travel at Home Boston: Roberts Bros., 1878. 917.3 J13b

Few writers have captured so well the sights and moods of San Francisco's Chinatown in the 1870s. This text almost completely ignores the old cliches so frequently used to degrade the Chinese in that era.

Lee, Rose Hum The Chinese In the United States of America Hong Kong, Hong Kong University Press, 1960. 325.251 L499c

Well documented and based on many sources besides newspapers, this book is certainly among the most scholarly approaches to the history of the Chinese now available in libraries.

Lloyd, Benjamin E. Lights and Shades of San Francisco San Francisco: A.L. Bancroft & Co., 1876. *917.9461 L775L

If reference texts on the Chinese were rated according to their importance, this would certainly be among the top five. Its descriptive passages are excellent sources for small details on Chinese life-many aspects of which are covered. THIS BOOK SHOULD IF AT ALL POSSIBLE, BE A PART OF ANY CALIFORNIANA COLLECTION.

Nixon, Stuart. Redwood Empire-An Illustrated History of the California Redwood Country. New York: E.P. Dutton & Co., 1966. 979.4 N654r

Humbolt county's forced expulsion of Chinese miners is related briefly. The incident occurred in February, 1883 in Eureka following the accidental shooting of a white man during a Chinese disturbance.

Palmer, Phil Chinatown, San Francisco Berkeley: Howell-North, 1960. 917.9461 P182c

One of the best modern tour guides to Chinatown which emphasizes those parts of Chinese culture which have survived to the present.

Powers, Alfred Redwood Country, The Lava Region and the Redwoods New York: Duell, Sloan & Pearce, 1949. 979.4 P872r

Could the Chinese have discovered America long before Columbus? Although an undocumented and unlikely sounding story, a Chinese sailor named "Hee-Li" may have visited the north Coast of California in 217 B.C. because a cockroach disrupted his compass.

Rolle, Andrew F. California New York: Thomas Y. Crowell, Co. 1963. 979.4 R648c

Several serious historical errors tend to undermine the Chapter devoted to "Early Chinese Immigration" although the book reads well and is an otherwise useful tool for a modern comment on Chinese history.

Shinn, Charles Howard Mining Camps New York: Alfred A. Knopf, 1948. 979.4 Sh63m

This is a republication of a book first issued in 1885 as "Mining Camps: A study in the American Frontier Government."

Tinkham, George H. California Men and Events Stockton: Record Publishing Co., 1915. *979.4 T495c

Wilson, Carol Green Chinatown Quest: The Life Adventures of Donaldina Cameron Stanford: Stanford Univereity Press, 1931. 917.9461 W692c

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Foreign Book Dealers:

Mr. Robert L. Irick
Managing Director
Chinese Materials Center, Inc.
809 Taraval
San Francisco, Ca. 94116

(formerly Chinese Materials and Research Aids Service Center located in Taipei, Taiwan.)

Mr. P. L. Hsu
Universal Book Company
17 Gilman's Bazaar, 1st floor
Hong Kong.

World Book Store
144 Des Voeux Rd. Central
Hong Kong.

Mr. Wong Ching-Hsi
Managing Director
Culture Book House
P. O. Box 6306
Kowloon,
Hong Kong.

Some Chinese Record Stores in SF:

Mee Shing Radio Co.
1051 Grant AVe.
SF Ca. 94133
Tel. 982-5540

Wong's TV-Appliance Service
10 Ross Alley
SF Ca. 94108
Tel. 781-0535

Taing Ping Co.
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Some SF Chinese Book Stores:

Asia Book Store
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New China Book Store
1260 Stockton Street
San Francisco, CA 94133
Free catalog available.

Yenan Books
2506-A Haste Court
Berkeley, CA 94704

Films

Wiley, Christopher J. *A Film Guide on China.* So. Calif. Field Staff, 393 Kinsey Hall, UCLA 90024. 50¢.
Films are divided by subject: China before 1949, China after 1949, Taiwan, Chinese Culture.

* * *

Forbidden City. NBC Educational Enterprises, Inc., 30 Rockefeller Plaza, New York 10020.
Focuses on life in contemporary China.

Misunderstanding China. A CBC News Special, 1971. 55 mins. color. (Available from Extension Media Center, UC Berkeley)
Examines American attitudes toward China and shows how these often erroneous attitudes make it impossible for us to judge present day China.

One Man's China. Time-Life Films, 1972. 7 films, 25 mins. each, color. Produced by Felix Green. (Available from Extension Media Center, UC Berkeley)
The series has been seen on television. It's an excellent introduction to the many-faceted Chinese society.
Films: *The People's Communes* - The commune has successfully revolutionized agriculture.
Eight or Nine in the Morning - Changes in the education system inspired by the Cultural Revolution.
Self Reliance - China's method of industrialization.
The People's Army - "A vast school of politics, engineering, agriculture - as well as a fighting force."
One Nation, Many Peoples - Documents the many ethnic groups in China.
A Great Treasurehouse - Medicine and health in China.
Friendship First, Competition Second - The wide world of Chinese sports.

Sunday in Peking. 1966. Rental fee $11. (Available from the American Society for Eastern Arts, 425 Bush St., San Francisco, CA 94108.)
Excellent portrayal of life in Peking.

Two Faces of China. Pictura Films, 43 W. 16th, New York 10011. 50 mins., color.
Swiss film maker's view of life in China since the Chinese Revolution.

Periodicals

China Notes. East Asia Office, Division of Overseas Ministries, National Council of Churches, 475 Riverside Dr., Room 616, New York 10027. Quarterly. $2/yr.
Covers various topics on China. Christian emphasis.

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China Pictorial. Monthly. $4/yr ($16 air mail) In English.
An illustrated periodical devoted to many aspects of Chinese life.

China Reconstructs. Monthly. 50¢/issue ($3 air mail) In English.
Articles on education, public health, literature, art, women and children, and much more - all describe the growth of Socialism in China.

Peking Review. 52 issues a year. 50¢/copy ($4.50 air mail) In English.
Weekly review of Chinese and world affairs. Political focus, but articles cover a wide range of topics - the best source for the Chinese viewpoint.

(The above 3 magazines are available from China Books and Periodicals, 2929 24th St., San Francisco, CA 94110.)

Understanding China Newsletter. Project on Asian Studies in Education, 300 Lane Hall, Univ. of Michigan, Ann Arbor, Mich. 48104. $3/yr.
News articles on China. Also lists materials and resources in the field.

U.S.-China Friendship Association Newsletter. 50 Oak St., Rm. 502, San Francisco, CA 94102. $4/yr.
Describes activities of the Association.

Libraries and Special Collections

Stanford University. Hoover Institute on War, Revolution and Peace. Stanford, CA 94305.
Materials on history, politics, economics and social conditions in China. Over 70,000 volumes. Rich in source materials on Chinese Communism and modern history. Stanford University has recently issued a major bibliographic work in this field:

Skinner, G. Wm., et al, eds. *Modern Chinese Society: an analytical bibliography.* Stanford U. Pr., 1973. 3 vols. $35 each.
A monumental work, 10 years in the making, which covers material from 1644 to the present. Vol. 1 covers Western languages; others, Chinese and Japanese. Reviewed in *Wilson Library Bulletin*, May 1974, p.767.

* * *

East Asiatic Library. University of California at Berkeley, Berkeley, CA.
Materials on Chinese language, literature, antiquities. G.K. Hall has issued a dictionary catalog of the library's holdings.

Organizations

Chinese Historical Society of America, 17 Adler Place, San Francisco, CA 94133.
The only historical society in America that maintains the archives for the Chinese on this continent.

National Committee on U.S.-China Relations, Inc., 777 United Nations Plaza, 9B, New York, NY 10017.
A non-profit organization that sponsors a comprehensive educational program on China. It arranges cultural exchanges, maintains a speaker's bureau, and produces workshops and conferences. In addition, it publishes relevant books and a newsletter, "Notes from the National Committee", available from the above address, free. The newsletter covers new books and resources on China. The Committee also has a collection of audio tapes of interviews on all aspects of Chinese society.

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This is a local project of the National Committee of the U.S.-China Relations, Inc. The project is aimed at improving methods of teaching about China on the elementary and secondary school levels. It is also engaged in a cooperative program between university resources and pre-collegiate educators.
BAYCEP also publishes:

BAYCEP. *Bay Area Resource Guide on China.* Center for Chinese Studies, 12 Barrows Hall, UC Berkeley, Berkeley, CA 94720. $1.
An excellent source of information on agencies and materials available on China. It lists organizations, institutions, museums, and bookstores, as well as publications and films, and gives a complete description of each listing.

U.S.-China Friendship Association, 50 Oak Street, Room 502, San Francisco, CA 94102.
Dedicated to promoting better understanding of China, the organization maintains a speaker's bureau, a film rental library, and displays for use at workshops or meetings. An excellent source for library programming. Offices on the Peninsula and in San Jose. Contact San Francisco office for information on them.

Compiled by Peggy O'Donnell, BARC, 6/19 & 20/74

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The activity which is the subject of this report was supported in whole or in part by the U.S. Office of Education, Department of Health, Education and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education, and no official endorsement by the U.S. Office of Education should be inferred.

WOMEN IN CHINA
BIBLIOGRAPHY

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Compiled by Judy Merin

Women in Traditional China

+*Ayscough, Florence. *Chinese Women Yesterday and Today.* Boston: Houghton Mifflin Co., 1937. o.p.

Fitzgerald, C.P. *The Empress Wu.* Melbourne: F.W. Cheshire.

*Freedman, Maurice. *Family and Kinship in Chinese Society.* Stanford: Stanford University Press, 1970. $7.95.

+*Gernet, Jacques. *Daily Life in China on the Eve of the Mongol Invasion, 1250-1276.* Stanford: Stanford University Press, 1970. $2.95 paper.

*Hsu, Francis L.K. *Under the Ancestors' Shadow: kinship, personality and social mobility in China.* Stanford: Stanford University Press, 1967. Reprint of 1948 ed. $3.45 paper.

*Llewellyn, Bernard. *China's Courts and Concubines.* London: George Allen and Unwin, Ltd.

+*Pruitt, Ida. *A Daughter of Han; the autobiography of a Chinese working woman from the story told her by Ning Lao T'ai T'ai.* Stanford: Stanford University Press, 1945. $7.50; $2.95 paper.

*Schafer, Edward H. *Ancient China. Great Ages of Man Series.* NY: Time-Life, 1967. $6.95.

+*Suyin, Han. *The Crippled Tree.* NY: Putnam, 1965. o.p. Bantam, 1972. $1.50 paper.

*Swann, Nancy Lee. *Pan Chao: Foremost woman scholar of China.* NY: Russel & Russel, 1968. Reprint of 1932 ed. $8.50.

*Van Gulik, R.H. *Sexual Life in Ancient China.* NY: Humanities Pr., 1961. $21.50 text ed.

*Wolf, Margery. *Women and the Family in Rural Taiwan.* Stanford: Stanford University Press, 1972. $8.50.

+*Yang, Martin C. [Yang, Mou-ch'un] *A Chinese Village; Taitou, Shantung Province.* NY: Columbia University Press, 1945. $2.95 paper.

Women in Revolutionary China before 1949

All China Democratic Women's Federation. *Documents of the Women's Movement of China.* Peking: A.C.D.W.F., 1950. (Contains decisions of the Central Committee on women's work and reports on women's work 1943-49 and constitution of the A.C.D.W.F.)

-------. *From Struggle to Victory; sketches of the fighting women of New China.* Peking: A.C.D.W.F., 1949.

+ most important; * in SFPL's collection

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+*Belden, Jack. *China Shakes the World.* NY: Monthly Review Press, 1970;1971. $8.50; $3.95 paper. (See "Gold Flower's Story")

*Brandt, Conrad, Benjamin Schwartz and John K. Fairbank. *A Documentary History of Chinese Communism.* NY: Atheneum, 1967. Text ed. $4.95. (See index under "Women" for relevant documents)

Bulle, M.C. *Chinese Toiling Women; how they are helping the Chinese Soviets.* Moscow: Cooperative Publishing Society of Foreign Workers in the USSR, 1933.

Chinese Soviet Republic. *Fundamental Laws of the Chinese Soviet Republic.* NY: International Publishers, 1934. o.p. (Contains *Provisional Marriage Regulations*, 1931)

Crook, David and Isabel. *Revolution in a Chinese Village.* NY: Humanities Press, 1959. Text ed. $7.25.

+*Hinton, William. *Fanshen: A documentary of revolution in a Chinese village.* NY: Vintage Books, 1968. $3.35 paper.

*Hsieh Ping-ying. *Girl Rebel; the autobiography of Hsieh Ping-ying with extracts from her New War Diaries.* Tr. by Adet Lin and Anor Lin. NY: John Day Co., 1940. o.p.

+*Levy, Marion J., Jr. *The Family Revolution in Modern China.* NY: Atheneum, 1968. Paper text ed. $3.45.

+ Mao Tse-tung. *Report on an Investigation of the Peasant Movement in Hunan.* Peking: Foreign Languages Press, 1967.

+*Smedley, Agnes. *Battle Hymn of China.* London: Victor Galloncy, Ltd., 1944. (NY: Knopf, 1943. o.p.)

-------. *China Fights Back.* NY: Vanguard Press, 1938. o.p.

+*-------. *The Great Road; the life and times of Chu Teh.* NY: Monthly Review Press, 1972. $3.95 paper.

+*Snow, Edgar. *Red Star Over China.* Rev. ed. NY: Grove Press, 1968. $10.

*-------. *Scorched Earth.* London: Victor Galloncy, Ltd., 1941.

[Snow, Helen F.] Wales, Nym. *Inside Red China.* NY: Doubleday Doron & Co., 1939. o.p.

+*-------. *Women in Modern China.* The Hague: Mouton & Co., 1967.

-------. *The Chinese Communists; sketches and autobiographies of the Old Guard.* Westport, Conn: Greenwood Pub. Co., 1972. Text ed. $15.

+*Soong Ching-ling [Sun, Ch'ing-ling (Sung)] *The Struggle for New China.* Peking: Foreign Languages Press, 1952.

+*Strong, Anna Louise. *The Chinese Conquer China.* Garden City, N.J: Doubleday & Co., 1949. o.p.

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+*Suyin, Han. *The Birdless Summer.* NY: Putnam, 1968. $6.95. Bantam, 1972. $1.50 paper.

+*-------. *A Mortal Flower.* NY: Putnam, 1966. $6.95. Bantam, 1972. $1.50 paper.

Witke, Roxanne. "Mao Tse-tung, Women and Suicide in the May Fourth Era," *China Quarterly*, No. 31 (July-Sept. 1967) 128-147.

+*Yang, C.K. *Chinese Communist Society: the family and the village.* Cambridge: MIT Press, 1965. $3.95 paper.

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*Beauvoir, Simone de. *The Long March.* Cleveland: The World Publishing House, 1958. o.p.

Buxton, Rose and Patricia Langton. "Women and Socialist Equality," *China Now* (Society for Anglo-Chinese Understanding) no. 28 (Jan. 1973)

*Chen, Jack. *A Year in Upper Felicity.* NY: Macmillan, 1973. $8.95.

China Reconstructs. (Monthly feature magazine of China, often contains articles by and on women). See March issues.

**Chinese Literature.* (Monthly journal of art and literature of China, often has stories, poems by and about women).

*Chu Hao-jan. "Mao's Wife Chiang Ch'ing," *China Quarterly*, no. 31 (July-Sept. 1967) 148-50.

*Committee of Concerned Asian Scholars. *China: Inside the People's Republic.* NY: Bantam, 1972. $1.50 paper.

+ Cusack, Dymphna. *Chinese Women Speak.* London: Angus Robertson, Ltd., 1959.

*Greene, Felix. *A Divorce Trial in China.* Ann Arbor: Radical Education Project. From his book, *Awakened China: the country Americans don't know.* Westport, Conn: Greenwood Press, Inc., 1973. $15. Reprint of 1961 ed.

*Klein, Donald W. and Anne B. Clark. *Biographical Dictionary of Chinese Communism.* 2 vols. Cambridge: Harvard University Press, 1971. $30.

*Macciocchi, Maria Antonietta. *Daily Life in Revolutionary China.* NY: Monthly Review Press, 1972. $15.

*Mao Tse-tung. *Quotations from Chairman Mao Tse-tung.* 2d ed. San Francisco (2929 24th St., S.F., Ca. 94110): China Books and Periodicals, 1967. 60¢ plastic binding.

-------. *The Socialist Upsurge in China's Countryside.* Peking: Foreign Languages Press.

+ *The Marriage Law of the People's Republic of China.* Peking: Foreign Languages Press, 1965.

+ most important; * in SFPL's collection

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*Milton, Nancy. "Correspondence: Women and Revolution," *Socialist Revolution*, Vol. I, no. 6 (1970) 135-51.

+*Myrdal, Jan. *Report from a Chinese Village*. NY: Pantheon Books, 1965. $8.95.

+*--------.and Gun Kessle. *China: the revolution continued*. NY: Pantheon, 1971. $5.95.

+ *New Women in New China*. Peking: Foreign Languages Press, 1972.

Peking Review. (Weekly news and editorial magazine of China; see index. Most articles on China in March.)

+*Rowbotham, Sheila. *Women, Resistance and Revolution; a history of women and revolution in the modern world*. NY: Pantheon Books, 1973. $7.95.

Russel, Maud. "Chinese Women Liberated," *Far East Reporter*.

*Salaff, Janet Weitzner and Judith Merkle. "Women in Revolution: the lessons of the Soviet Union and China," *Berkeley Journal of Sociology*, Vol. XV (1970) 166-91.

+*Sidel, Ruth. "The Long March of Chinese Women," *Human Behavior*, Nov. 1973.

+*--------. *Women and Child Care in China: a firsthand report*. NY: Hill and Wang, 1972. $6.95.

*Snow, Edgar. *The Long Revolution*. NY: Random, 1972. $6.95; $1.95 paper.

*--------. *Red China Today: the other side of the river*. Rev. ed. NY: Random, 1971. $20; $3.45 paper.

*Snow, Helen Foster. *Women in Modern China*. The Hague: Mouton & Co., 1967.

Strong, Anna Louise. *The Rise of the Chinese People's Communes*. Peking: Foreign Languages Press, 1964.

+*Tauris, Carol. "The Speak Bitterness Revolution," *Psychology Today*, May 1974.

Women in New China. Peking: Foreign Languages Press, 1950.

Women of New China. (Magazine of the All China Democratic Women's Federation, published monthly 1949-1966.)

+ Young, Marilyn B., ed. *Women in China. (Michigan Papers in Chinese Studies #15)* Ann Arbor: Center for Chinese Studies, 1973.

Novels, Short Stories, Plays and Operas By and About Women

**Chin P'ing Mei; the adventurous history of Hsi Men and his six wives*. NY: Putnam [c1940] o.p.

Ho Ching-chih and Ting Yi. "The White Haired Girl; an opera in five acts." Peking: Foreign Languages Press.

*Hsia, C.T. "Residual Femininity: women in Chinese Communist fiction," *China Quarterly*, no. 13 (Jan-March 1963) 158-79.

+ most important; * in SFPL's collection

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Lu Hsun. *Selected Stories of Lu Hsun.* Peking: Foreign Languages Press, 1963.

*--------. "Regret for the Past," "What Happens after Nora Leaves Home?" "On Women's Liberation," *Chinese Literature*, no. 9 (1973).

Pa Chin. *The Family.* Peking: Foreign Languages Press, 1964.

"Red Detachment of Women." Peking: Foreign Languages Press, 1973.

Shu Wei. "The Sale of a Hen," Tr. by Cyril Birch, *China Quarterly*, no. 4 (Oct-Dec. 1960) 12-16.

"Song of Dragon River; a modern revolutionary Peking opera." Peking: Foreign Languages Press, 1972.

Ting Ling. *The Sun Shines Over the Sangkan River.* Tr. by Yang Hsien and Gladys Yang. Peking: Foreign Languages Press, 1954.

*Tsao Hsueh-chin [Ts'ao, Chan] *The Dream of the Red Chamber.* Tr. by Wang Chi-chen. NY: Twayne Publishers, n.d. $6.

"The Women's Representative: three one-act plays." Peking: Foreign Languages Press, 1954.

\+ most important
* in SFPL's collection

MEDICINE AND HEALTH IN CHINA TODAY

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Bibliographies

John E. Fogarty International Center for Advanced Study in the Health Sciences. *A Bibliography of Chinese Sources on Medicine and Public Health in the People's Republic of China: 1960-1970.* DHEW Publication No. (NIH) 73-439. Washington, D.C., GPO, 1973. 486p. $5.55. HE20.3711:C44/960-70.

Covers primarily Chinese journal sources published between 1960 and 1970, translated by the Joint Publications Research Service, and available at the Library of Congress. A few pages of monographs (in Chinese) with their LC or NLM numbers are included. Gives complete bibliographic citation under specific headings (e.g. *Acupuncture and moxibustion in dermatology*). No annotations.

Literature Searches by the National Library of Medicine. *LS 72-1 Acupuncture.* January 1969-February 1972 (69 citations). *LS 73-9 Acupuncture.* Supplement to *LS 72-1.* March 72-March 73 (90 citations). *LS 72-5 Medicine and Health in China.* January 1969-March 1972 (173 citations).

These bibliographies are reprints of literature searches requested by individual physicians, scientists, and other health professionals. Considered to be of wide interest. Single copies may be ordered by number and title from NLM at no charge. Send requests to Literature Search Program, Reference Section, National Library of Medicine, 8600 Rockville Pike, Bethesda, Md. 20014. The name and address of the requestor, typed on a gummed label, must accompany all requests (no return postage necessary).

Tam, Billy K. and Marion S. *Acupuncture: an international bibliography.* Scarecrow, 1973. 137p. $5.

Books

Austin, Mary. *Acupuncture Therapy.* ASI Publishers, Inc., P.O. Box 24, New York 10013. 1972. 276p. $12.50.

Discussion of the philosophy, theory and techniques of acupuncture as a guide for the Western student. No footnotes or bibliography. Reviewed *Choice* 4/73:318.

Beau, Georges. *Chinese Medicine.* Tr. by Lowell Bair. Avon, 1972. 175p. $1.25 paper.

Chinese medical practice including acupuncture.

Croizier, Ralph C. *Traditional Medicine in Modern China: science, nationalism and the tensions of cultural change. (Harvard East Asian Series No. 34).* Cambridge, Harvard U. Pr., 1968. 325p. $9.50.

Focuses less on medicine per se than on what the controversy over traditional medicine can reveal about modern Chinese attitudes toward science, progress, modernity, traditional authority, and cultural nationalism. Includes footnotes, bibliography, glossary, index.

Duke, Mark. *Acupuncture.* Pyramid Pubs., 1972. 223p. $6.95; $1.50 paper.

History, classical philosophy, and theory of medical acupuncture. The author is an American student of Chinese language and culture. Includes acupuncture charts and photographs of patients being treated. Bibliography.

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Horn, Joshua. *Away with All Pests: an English surgeon in People's China; 1954-1969.* Monthly Review, 1971. 192p. $6; $2.45 paper.
Originally published in 1969 by Paul Hemlyn, London. Still the best book on people's medicine during the Cultural Revolution and after - how the peasants are served by local clinics and "barefoot doctors."

Huard, Pierre and Ming Wong. *Chinese Medicine.* Tr. from the French by Bernard Fielding. McGraw-Hill, 1968. 256p. $4.95; $2.45 paper.
A history of traditional medicine with a short section on modern practice.

John E. Fogarty International Center for Advanced Study in the Health Sciences. *Anticancer Agents Recently Developed in the People's Republic of China - a review,* by C.P. Li, M.D. DHEW Publication No. (NIH) 74-441, Washington, D.C., GPO, 1974. $2. 255p. HE 20.3702:C44/5.
This study represents a thorough analysis of Chinese medical literature through 1965 in the area of cancer research. Very technical. Includes lengthy bibliography.

-------. *Medicine and Public Health in the People's Republic of China.* Joseph R. Quinn, ed. DHEW Publication No. (NIH) 73-67. Bethesda, Md., 1973. 333p. (Available from issuing agency - John E. Fogarty International Center for Advanced Study in the Health Sciences, DHEW, Bethesda, Md. 20014.) HE 20.3702:C44/3.
An index has been added to the edition published June 1972. A valuable summary, this compilation contains articles on traditional medicine, health care for rural areas, medical personnel and their training, population dynamics, cancer research, mental diseases and their treatment. Articles by authorities include bibliographies.

-------. *Neurology-Psychiatry.* (Tr. of a Chinese Instruction to Certain Chinese Health Personnel.) DHEW Publication No. (NIH) 74-56, Washington, D.C., GPO, 1973. 121p. $1.50. HE 20.3702:C44/4.
This document entitled *Shen-chiang K'o Chingshen K'o* in Chinese was published in 1971 as part of the Popular Medicine and Public Health Series in China. Its purpose is to educate those workers, farmers, soldiers concerned with assiting in the provision of health care to the people. The first part is on diseases of the nervous system, the second on diseases in psychiatry. Included are chapters on how to recognize mental illness, schizophrenia, manic depression, hysteria, mental retardation, and how to care for the patient. Much of the political indoctrination included in the original Chinese text on the psychiatry portion of the document was deleted in this translation.

Jain, Kewal K., M.D. *The Amazing Story of Health Care in New China.* Rodale Pr., 1973. 184p. $6.95.
Report by a doctor on the medical training and facilities in China and on herbal medicine and acupuncture.

Lawson-Wood, Denis. *Acupuncture Handbook.* 2d ed. British Book Center, 1973. 141p. $7.95.
A general description of acupuncture, its treatment methods, and uses, including a list of acupuncture points. This second ed. includes the findings of research by Prof. Kim Bong Hans (Korea) between 1960 and 1965, but there is little change in the body of the text. Review: *Choice* March 1974:125.

Leong, Lucille. *Acupuncture: a layman's view.* Signet, 1974. 127p. $1.50 paper.
A brief survey with many diagrams and photographs. Includes footnotes, glossary, and brief bibliography.

BEST COPY AVAILABLE

Mann, Felix. *Acupuncture: the ancient Chinese art of healing and how it works scientifically.* Rev. ed. Vintage, 1973. 234p. $1.95 paper.
Originally published in 1962, this edition contains about 50% new material with some old sections deleted. Author is President of the Medical Acupuncture Society (U.K.). This book illustrates the basic principles and theories of acupuncture with case histories drawn from Dr. Mann's own patients in England.

Nanking Army Ear Acupuncture Team. *Ear Acupuncture: a Chinese medical report.* Rodale, May 1974. $12.50.
A complete translation of *Ehr Chen* covering history, theory and practice of acupuncture.

Palos, Stephen. *Chinese Art of Healing.* McGraw, 1971. 235p. $6.95; $1.50 paper.
An informative and clear account of the major healing systems in China. The emphasis is on recent scientific investigations. Author is a Hungarian-born Buddhist monk now living in Switzerland. First published in Hungarian in 1963, and in German in 1966. Chronology; bibliography; good indexes.

Sidel, Victor and Ruth. *Serve the People: observations on medicine and mental health in the People's Republic.* Josiah Macy Foundation, 1973. 317p. $10.
By a doctor and psychiatric social worker who studied medical training programs in China in 1971 and 1972. They deal with barefoot doctors, women in medicine, social change and mental health, etc.

Tan, Leong T. et al. *Acupuncture Therapy: current Chinese practice.* Temple U. Pr., 1973. 159p. $15.

Veith, Ilza, tr. *The Yellow Emperor's Classic of Internal Medicine.* U. of Calif. Pr., 1972. 260p. $2.95.
A translation of the major part of the *Nei Ching*, which constitutes the basis of Chinese traditional medicine.

Wei-Ping, Wu. *Chinese Acupuncture.* Text ed. British Book Center. $10.

Wen, Hui and Fu Wei-Kang. *Acupuncture Anesthesia.* Great Wall Pr., 1972. $3.

Wallnofer, Heinrich and Anna von Rottauscher. *Chinese Folk Medicine.* Signet, 1972. 176p. $.95 paper.
History and philosophy of Chinese traditional medicine including herbal and acupuncture therapy.

Worsley, J.R. *Is Acupuncture For You?* Harper & Row, 1973. 81p. $4.95; $1.95 paper.
Professor Worsley was trained in acupuncture in China and for the past 12 years has been President of the College of Chinese Acupuncture (U.K.). This small book is in the form of question and answer using those questions Worsley has most frequently been asked.

Selected Journal Articles

Blakeslee, Alton. "Chinese Medicine: a truly great leap forward," *Saturday Review/World*, 1:70-2, Oct. 23, 1973.
A report by a science editor of the Associated Press who recently visited China. Survey of medical manpower and facilities. No references or bibliography.

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Chang, Margaret. "A Visit to the Peking Children's Hospital," *American Journal of Nursing*, 72:2219-21, Dec. 1972.
A visit by a nursing instructor who had left China more than 20 years before describing hospital facilities and costs, staff and patient treatment.

Cooper, E. Leon, M.D. "The Organization and Delivery of Health Services in the People's Republic of China," *Journal of the National Medical Association*, 65:18-20, Jan. 1973.
By a doctor who toured China in Oct. 1972. This entire issue of the Journal is devoted to the NMA China visit.

Dimond, E. Grey, M.D. "Acupuncture Anesthesia: western medicine and Chinese traditional medicine," *Journal of the American Medical Association*, 218:1558-63, Dec. 6, 1971.
By a doctor who was one of the first to tour China in Sept. 1971. Personal observation of acupuncture in surgery and therapy.

-------. "Medical Education and Care in People's Republic of China," *Journal of the American Medical Association*, 218:1552-57, Dec. 6, 1971.
A review of the health facilities and research institutes visited by a group of doctors in Sept. 1971.

-------. "Medicine in the People's Republic of China: a progress report," *Journal of the American Medical Association*, 222:1158-9, Nov. 27, 1972.
Additional comments made after a trip in Sept. 1972.

Esposito, Bruce J. "The Politics of Medicine in the People's Republic of China," *Science & Public Affairs: Bulletin of Atomic Scientists*, 28:4-9, Dec. 1972.
Survey of medical conditions and manpower since the Cultural Revolution by historian at the University of Hartford. Main source is Peking New China News Agency.

Koran, Lorrin M. M.D. "Psychiatry in Mainland China: history and recent status," *American Journal of Psychiatry*, 128:84-91, Feb. 1972.
A brief summary of the English language literature on ancient, modern and recent Chinese psychiatry for psychiatrists traveling to Mainland China and others interested in cross-cultural psychiatry. Practices and beliefs regarding the etiology, diagnosis, and treatment of mental illness are described, together with manpower, facilities, and professional publications.

Lee, Jane F., M.D. "Needle Power: a report and discussion of acupuncture (Information)," *Calif. Med.*, 117:74-5, Aug. 1972.
A brief report of an acupuncture demonstration sponsored by the San Francisco Medical Society and the University of California, San Francisco, on May 9, 1972.

Sidel, Victor W., M.D. "The Barefoot Doctors of the People's Republic of China," *New England Journal of Medicine*, 286:1292-1300, June 5, 1972.
By one of the doctors who toured China in Sept. and Oct. 1971. A review of the medical services which were massively expanded as a result of the Great Proletarian Cultural Revolution, which began in 1965. Gives a description of the training of over a million "barefoot doctors" to meet rural needs for environmental sanitation health education, immunization, first-aid, and post illness care and analogous development of "worker doctors" in China's factories.

Signer, Ethan and Arthur W. Galston. "Education and Science in China," *Science*, 175:15-23, Jan. 1972.
Summary of a personal visit in April and May 1971 to universities and research institutes and a hospital and clinics in China.

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Stanley, Margaret, "China: then and now," *American Journal of Nursing*, 72:2213-18, Dec. 1972.
The first American nurse to go to China with the Friends Ambulance Unit in the '40's revisits the country with the American Friends' Service Committee in May 1972, and compares health care "then and now."

Taipale, Vappu, M.D. and Ilkka Taipale, M.D. "Chinese Psychiatry: a visit to a Chinese mental hospital," *Arch. Gen. Psychiatry*, 29:313-16, Sept. 1973.
Examination of the historical and ideological changes in Chinese psychiatry as it is today after the Cultural Revolution. Treatment consists of psychopharmacological and various group therapeutic techniques with political texts and, now, acupuncture as well. Therapeutic processes are directed to conscious levels of personality.

Walden, Emerson C., M.D. "Observations on Acupuncture and Reimplantation Surgery in the People's Republic of China," *Journal of the National Medical Association*, 65:14-16, Jan. 1973.
A report of a personal examination of patients with completely functioning surgically rejoined fingers and hands by a doctor who visited China in Oct. 1972.

Compiled by Pat Stewart, BARC, 6/19 & 20/74

The activity which is the subject of this report was supported in whole or in part by the U.S. Office of Education, Department of Health, Education and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education, and no official endorsement by the U.S. Office of Education should be inferred.

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Background Reading

Most of these titles are in-print; however, some o.p. titles are included if they're still considered "classics"

Bowers, Faubion. *Theatre in the East: a survey of Asian dance and drama.* NY: Grove Press, 1960. 374p.

Halson, Elizabeth. *Peking Opera.* NY: Oxford Univ. Press, 1966. 92p.
History and development plus chapters on costumes and make-up, gestures, music and singing, opera plots and other types of opera in China.

Levis, John. *Foundations of Chinese Musical Art.* NY: Paragon, 1963. 233p.

Lieberman, Fredric. *Chinese Music; an annotated bibliography.* NY: Society for Asian Music, 1970. 157p.
Includes dance and drama as "these are essentially interdependent."

Mackerras, Colin. *Amateur Theatre in China: 1949-1966.* International Scholarly Book Service, 1973. Pb.

Obraztsov, Sergei. *Chinese Puppet Theatre.* London: Faber & Faber, 1961. 55p. o.p.

Scott, Adolphe C. *Classical Theatre of China.* London: Allen & Unwin, 1957. 250p. o.p.

-------. *Mei Lan-Fang; life and times of a Peking actor.* Hong Kong: Hong Kong Univ. Press, 1971. 140p.
Biographical sketch of China's most famous actor.

Wellesz, Egon, ed. *New Oxford History of Music,* Vol. I, *Ancient and Oriental Music,* Ch. 2, "Music of Far Eastern Asia," 1957. p.83-134.

Yang, Daniel. *An Annotated Bibliography of Materials for the Study of the Peking Theatre.* Madison: Univ. of Wisconsin, 1967. 98p. (*Wisconsin China Series #2*)

Zung, Cecilia. *Secrets of Chinese Drama.* NY: Blom, 1937. 299p.
Includes synopses of 50 classic plays. Many illustrations.

* * *

Today

"The first problem is: literature and art for whom?" - Mao Tse-tung

Chinese Literature. Monthly magazine published in English. Foreign Languages Press, Peking, China.
Individual issues often contain reviews of new productions being produced in China. See, for example, issue #2, 1973, "How we produced 'Women Textile Workers,'" p.91-100.

Drama Review. Vol. 15, #3, Spring 1971.
Issue focuses on theatre and politics. Section on China includes articles, "Theatre after 1949"; "Censorship: 8 Model Works"; documents taken from *Chinese Literature* on "Red Detachment of Women", "Taking Tiger Mountain" and "Shachiapang"; and 2 scenes from "Shachiapang" and "Red Lantern." Includes good bibliography with section on plays in translation.

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Mackerras, Colin. "Chinese Opera after the Cultural Revolution (1970-72)," *China Quarterly*, July/Sept. 1973, p.478-510.
Detailed analysis of main elements of Chinese theory on drama since 1970. Gives theories of specific operas along with discussion of amateur theatre.

Mowry, Hua-Yuan Li. *Yang-Panhsi: new theatre in Communist China*. Center for Chinese Studies (*Studies in Chinese Communist Terminology, #15*)

Snow, Lois Wheeler. *China on Stage*. Randcm, 1972. 328p.
Theatre and dance in China today based on author's extensive tour of People's Republic in 1970. Includes scripts from "Taking Tiger Mountain", "Shachiapang", "Red Detachment of Women", and "Red Lantern", as well as a glossary of Chinese theatre and dance terms.

Yang, Richard. "Behind the Bamboo Curtain: what the Communists did to the Peking Opera," *Educational Theatre Journal*, Vol. 21, #1, March 1969, p.60-66.

* * *

Compiled by Sue Critchfield, BARC, 6/19 & 20/74

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COOKING IN CHINESE

Chinese cuisine is uniquely its own in texture, flavor and ingredients. There are several distinctive schools of cooking, but the four most important are Peking, Canton, Shanghai, and Szechuan. Peking cooking is known for its steam breads, fish and duck, and is distinguished by light, elegant, mildly seasoned rather than rich foods. Cantonese dishes rely on color with very few seasonings. Cooking techniques include the quick cooking method or stir-frying. This school is known for its Bird Nest Soup and Shark's Fin Soup. Shanghai uses more soy sauce and sugar, and being a seaport, much fish is used. Some popular dishes are Scallion Fish and Salt Cured Chicken. Szechuan's anise pepper most distinguishes this style of cooking. Food is highly spiced and specialties include deep-fried chicken wrapped in paper and Szechuan Duck.

The books listed below are just a few of the many available. In choosing a Chinese cookbook, one should look for some essential information - a discussion of the various cooking methods and utensils, cutting techniques and a glossary to help familiarize the reader with the ingredients, sauces, condiments and spices used in Chinese recipes. Many will also include mail order sources for procuring special items.

Chang, Wonona W. and Irving B. *An Encyclopedia of Chinese Food and Cooking.* Crown, 1970. $9.95.
This is unique because all the recipes are completely free of MSG (monosodium glutamate). It also gives the background of Chinese cuisine and a chapter on nutrition and one on recipes for special diets. A good bibliography and mail order sources for Chinese foodstuffs.

Chao, Buwei Yang. *How To Cook and Eat in Chinese.* 3d ed. Random, 1970. $6.95.
Written for the American housewife with easy-to-follow recipes. Has an excellent introduction.

Chinese-American Women's Club of Santa Clara County. *Chinese Cooking Our Way.* Author, P.O. Box 5091, San Jose, Ca. 95150. $5.
A collection of Chinese home cooking recipes that for the most part are very easy to prepare. This publication reflects the club's interest in preserving the art of Chinese cooking, particularly for the children of Chinese ancestry born in the United States. It is in a three-ring binder format.

Claiborne, Craig and Virginia Lee. *The Chinese Cookbook.* Lippincott, 1972. $12.50.
Claiborne was food editor of *The New York Times* from 1957-1971, and Mrs. Lee teaches cooking classes in New York City.

Hahn, Emily. *The Cooking of China.* Time-Life Books, 1968. $7.95.
Excellent not only for the recipes and photographs, but also for the in-depth background information.

Lee, Gary. *The Wok, a Chinese cookbook.* Nitty Gritty Press, 1970. $3.95.
Recipes using a basic Chinese kitchen utensil, the wok.

Lee, Jim. *Jim Lee's Chinese Cookbook.* Harper & Row, 1968. $8.95.
Most of the recipes are Cantonese and include ingredients that are readily obtainable or else a satisfactory substitute is suggested.

Lin, Hsiang Ju and Tsuifeng Lin. *Chinese Gastronomy.* Hastings House, 1969. $10.
This gives a broad survey of the development of Chinese culinary art, not only historical and geographical survey, but comments on the differences of taste of regional cuisines, classical cuisine and plain home cooking.

Ma, Nancy Chin. *Mrs. Ma's Favorite Chinese Recipes.* Kodansha International, Ltd., 1969. $7.95.
An internationally recognized authority on Chinese cuisine. Her previous book was *Cook Chinese*, Kodansha International, 1964. Includes information on table setting and menus with many beautiful photographs.

Miller, Gloria Bley. *The Thousand Recipe Chinese Cookbook.* Grosset & Dunlap, 1970. $10.
Considered to be the best Chinese cookbook by many, it is written essentially for Westerners or for those who know little or nothing about the preparation of Chinese food.

Sia, Mary L. *Mary Sia's Chinese Cookbook.* 3d ed. Univ. of Hawaii Press, 1964. $4.
Mary Sia published her first cookbook in Peking in 1935. Besides being a good basic cookbook, it has an interesting way of classifying recipes. This one has good illustrations for folding noodles, leaves, etc. She also includes a chart for condiments, giving Chinese characters, Mandarin, Cantonese and English words.

Trent, May Wong. *Eighty Precious Chinese Recipes.* Macmillan, 1973. $8.95.
The author is a graduate of the London Cordon Bleu. Her 80 recipes are all easy to prepare, require very few ingredients and little cooking time. The instructions are very clear with excellent diagrams.

Cooking Classes

(Call for cost and class schedules.)

California Street Cooking School
2877 California Street
San Francisco, California 94115
Phone: 567-4021

Chinatown YWCA
965 Clay Street
San Francisco, California 94108
Phone: 982-3922

Chinese American Women's Club of Santa Clara County, P.O. Box 5091
San Jose, California 95150
Phone: Unable to find

Co-Op
1295 South Main
Walnut Creek, California 94596
Phone: 935-6150

Co-Op
1550 Shattuck
Berkeley, California 94709
Phone: 843-6793

Co-Op
1414 University Avenue
Berkeley, California 94702
Phone: 848-6001

Mandarin Restaurant
Ghirardelli Square
San Francisco, California 94133
Phone: 673-8812

Mid-Peninsula YWCA
4161 Alma
Palo Alto, California 94306
Phone: 494-0972

Compiled by Carol Coon, BARC, 6/19 & 20/74

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BODY AND SOUL
or
Putting It Together with Kung Fu and T'ai Chi Ch'uan

KUNG FU: A generic term referring to all of the many styles of Chinese boxing. Some styles are pacifistic, while others are aggressive.

Chen, Kenneth. *Buddhism in China.* Princeton, 1964. $20.
Emperor Hsiao-wen, attributed in various sources as founder of Shaolin Temple.

Cheng, Chuan-Jui. "New Development of Ancient Sports," *China Reconstructs*, May 1966, p.20-21.

Draeger, Donn and Robert W. Smith. *Asian Fighting Arts.* Kodansha, 1969. $12.50. pp.12-13, 17, 43-47.
Scholarly, comprehensive historical information.

Farber, Stephen. "Kids, now you can chop up your old comic book heroes with your bare hands," *Esquire*, August 1973, p.70+
America's obsession with the martial arts - t.v. style, Hong Kong style, and Bruce Lee style.

Fong, Leo. *Choy Lay Fut Kung-Fu.* Wehman $4.95.

Haines, Bruce. *Karate's History and Traditions.* Tuttle, 1968. $4.25.
Traces history from fifth to twentieth century.

Inside Kung Fu (Magazine). 7033 Sunset Blvd., Suite 301, Los Angeles, Ca. 90028. $8/yr.

Kung Fu Meditations and Chinese Proverbial Wisdom. Adapted by Ellen K. Hau. Thor, 1973. $1.95 paper.

MacCulloch, John A., et al, eds. *Mythology of All Races.* Vol. 8, p.189.
Mentions Shaolin Temple on Sung Mountain in Northern China and association of Bodhidharma, Indian patriarch, with the temple.

MacKenzie, Norman, ed. *Secret Societies.* Holt, Rinehart & Winston, 1968. $9.95.
Tells of the Triad Society founded by the monks of the Shaolin Temple.

Mechanics Illustrated. "Meet Kung Fu, Father of Karate." 66:64-65, April 1970.

Parker, Edmund. *Secrets of Chinese Karate.* Prentice-Hall, 1963. $6.95.

Smith, Robert W., ed. *Secrets of Shaolin Temple Boxing.* Tuttle, 1964. $5.25.

Tegner, Bruce. *Bruce Tegner's Book of Kung Fu and Tai Chi.* Bantam, 1973. $1.25 paper.

Welch, Homes. *Buddhist Revival in China.* Vol. 33 of *Harvard East Asian Series.* Harvard Univ. Press, 1968. $11.95.
Plate 33, p.248, is a photo of the dilapidated drum tower of the Shao-lin Ssu, one of the most famous monasteries of North China, at Sung Shan in 1920. Cited only for this one photo for the "enthusiast" - no other information.

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T'AI CHI CH'UAN: Basically an effective and simple method of body-conditioning. It is moving meditation combining deep breathing with a series of slow movements where the body weight is constantly shifting and the arms are describing circular arcs.

Chairman Mao's 4 Minute Physical Fitness Plan. Introduced by Maxwell L. Howell. Celestial Arts, 1973. $3.95. (Complete with long-playing record including original cadences and music.)
"Promote physical culture and improve the people's health." - Chairman Mao.

Cheng, Man-ch'ing and Robert W. Smith. *Tai-chi; the "supreme ultimate" exercise for health, sport and self-defense.* Tuttle, 1967, c1966. $7.25.

Delza, Sophia. *T'ai Chi Ch'uan.* Rev. ed. Cornerstone, 1972. $1.95.

Liu, Da. *Tai Chi Ch'an and I Ching; a choreography of body and mind.* Harper & Row, 1972. $4.95; $2.25 paper.
Detailed descriptions of movement; illustrated with 74 poses; uses, underlying principles and origin.

Lu, Hui-ching. *T'ai Chi Ch'uan; a manual of instruction.* St. Martin's Press, 1973. $3.95.

Maisel, Edward. *Tai Chi for Health.* New ed. Holt, Rinehart & Winston, 1972. $6.95.

For courses in Kung Fu and T'ai Chi Ch'uan, check Ma Bell's Yellow Pages (under Judo, Karate and Jiu Jitsu). Investigate: free universities; people's yellow pages; Y's.

Contacts for T'ai Chi films:

Tom Davenport, 235 2nd Ave., New York 10003.
A film made in Taiwan of a master - available for sale or rental.

T'ai Chi Society, 310 E. 42nd St., New York 10017.

The San Francisco T'ai Chi Ch'uan Health Studio, P.O. Box 2886, San Francisco, Ca. 94126, has made an 11-minute film (approx. $45). Order form can be obtained from: W.A. Palmer Films, Inc., 611 Howard St., San Francisco, Ca. 94105.

Bay Area China Education Project, Center for Chinese Studies, 12 Barrows Hall, UC Berkeley 94720.
Has 8-minute black and white film entitled *T'ai Chi.*

Compiled by Sandra Drissen, BARC. 6/19 & 20/74

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VISITING CHINA

BEST COPY AVAILABLE

/Getting Into China/

For the visa, write:

Visa Section
Embassy of the People's Republic of China
415 St. Andrew's Street
Ottawa, Ontario, Canada

The applicant, not an intermediary, must apply in person or in writing to this office. Supply name, full address, occupation, reason for travel, desired length of stay and intended means of transportation to and from China.

The information will be sent to Peking, and if you are granted permission, the embassy will be told that an entry visa may be issued. This should take 4 to 6 weeks, according to the embassy.

If permission is granted, the embassy will send you a visa application to be completed in duplicate and returned with 2 photographs, a valid passport and $5 to the Ottawa embassy. (*Chronicle/Examiner*, June 9, 1974)

For Information for specific requirements, check:

People's Republic of China Liaison Office
2300 Connecticut Avenue, N.W.
Washington, D.C. 20008

/Once You Get There/

Nagel's Travel Guide to China. 1973. $29. Hippocrene Books, 171 Madison Ave., New York 10016.
A compact 1500 pages covering all aspects - history, culture, politics, etc., with illustrations and fold out maps.

Fodor's Peking by Odile Cail. 1972. $6.95. David McKay Co., Inc.
More the typical travel guide book with what to see, what to buy and what to eat.

A Guide to the People's Republic of China for Travelers of Chinese Ancestry by Ruth Lor Malloy. Single copies: US $2; Canada $2.20. Send check to China Guide, Box 706, Adelphi, Md. 20782.
Ruth Lor Malloy, a Chinese-Canadian writer and world traveler, visited China in 1965 and 1973. This 60-page pocketsize guide is designed primarily for travelers of Chinese ancestry. Many of its pages, however, contain practical information of value to any intended visitor - or dreamer.

Compiled by Johanna Goldschmid, BARC,
6/19 & 20/74

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